

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ  
ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (سورة الحج 27)

# HAJJ & UMRAH GUIDE

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# Hajj & Umrah Guide

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**Hajj & Umrah Guide**  
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First Urdu Edition: May 2013 (1100 Nos.)

**Published by:**

### Address for Gratis Distribution:

ii

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# Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى النَّبِيِّ الْكَرِيمِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

Prophet Muhammad (PBUH) came with a universal message. His message was not restricted to a certain tribe or a nation. It was not meant for a limited period either. Rather the message he was shouldered with was general and timeless.

After the departure of the Prophet Muhammad (PBUH) from this world, entire Muslim Ummah, in general, and Ulama, in particular, were entrusted with the noble responsibility of preserving that eternal message of the Prophet Muhammad (PBUH) and passing it on to the subsequent generations. So the interpreters of the Qur'an and scholars of Hadith and Fiqh of different eras have served Islam using the best available resources at their times.

Modern technologies such as websites, WhatsApp, Facebook, YouTube and mobile apps are being used currently for sharing Islamic messages and spreading teachings of Prophet Muhammad (PBUH). But it needs to be accelerated to maximize the advantages of these technologies.

Some of my sincere friends extended their technical and financial support to me so that I may also take my part in service of Islam by using modern technologies. Our team launched our website ([www.najeebqasmi.com](http://www.najeebqasmi.com)) in 2013 and two mobile applications ([Deen-e-Islam](#) and [Haji-e-Mabroor](#)) in 3 languages in 2015. 18 Ulamas of India and Pakistan and different Islamic institutions have given their reviews about these two apps appreciating the glorious efforts made by me and my team in bringing out such Islamic apps.

While preparing these apps, my articles (around 200) were translated into English and Hindi languages. They were edited

by the experts. Hindi translations of the said articles are simple and easy to understand.

By the grace of Allah, English and Hindi translations of these articles have been compiled into 14 books in each language according to subject, totaling them to 28 books in all. Apart from this, seven books were written earlier in Urdu. Nine more books are being compiled in Urdu. These books are collections of various articles which were published in newspapers and magazines at different times.

The word 'Umrah is derived from I'timaar which means a visit. However, 'Umrah in Islamic terminology, means paying a visit to Ka'bah, performing Tawaaf (circumambulation) around it, walking between Safaa and Marwah seven times. Umrah is sometimes known as the "lesser pilgrimage," in comparison to the annual Hajj pilgrimage of Islam. The current book, "Hajj & Umrah Guide" covers all aspects of Hajj and Umrah. The readers will find it extremely useful while planning to and performing Hajj and Umrah.

I pray to Allah to accept this small effort made by me with the sole intention of serving Islam. I also pray to Allah for the scholars who wrote encouraging reviews, well-wishers who provided their technical and financial support for this project, translators, editors and designers.

Special thanks to Hazrat Maulana Abul Qasim Numani (Muhtamim of Darul Uloom Deoband), Maulana Mohammad Asrarul Haque Qasmi, M.P. (India) and Professor Akhtar Alwasy (Ex-director of Zakir Hussain Institute of Islamic Studies) for their valuable reviews on the books.

I also express special gratitude to Mr. Adnan Mahmood Usmani for editing these books and to Dr. Shafa'atullah Khan for his consistent support throughout this project.

**Mohammad Najeeb Qasmi, Riyadh**

01-06-1437 = 10-03-2016

# Foreword

**In the name of Allah, the Most Beneficent, Most Merciful  
Praise be to Allah, Peace and blessings of Allah be upon His  
Messenger, Muhammad, and all his family and companions.**

We are living in an age of tremendous cataclysm and uncertainty. People everywhere are groping anxiously for something that can save humanity, which has lost its way and is on the brink of unprecedented disaster. It is also true to say that we live in an era of the ultimate material civilization and progress, but in terms of values and morals, mankind appears to be diminishing day by day. Islam claims to provide answers and solutions, ones which are compatible with reason, logic, and the realities of the human life. In Islam, there are no obscure or mysterious things that we have only to believe without being allowed to ask about them. It is the Quran, Hadith and Sunnah which provide answers in convincing, conclusive and incomparable style.

Dr Najeeb Qasmi wrote many articles on contemporary issues and tried to guide humanity to the right path. But all his articles were limited to Urdu language and it was required to translate his work into English to convey the teachings of Islam to a broader horizon. The task of translating and editing into English at individual articles level and then compiling them into 14 volumes was an arduous one but with the blessing of Almighty Allah, I was able to accomplish this task within the specific time and I am thankful to my family for all their cooperation. Without their kind support it would not have been possible to complete it in time.

May Allah accept our efforts to spread the message of Islam and guide us all to the right path.

**Adnan Mahmood Usmani**

Consulting Editor

Riyadh, Saudi Arabia

16 March, 2016, 6 Jumada' II, 1437

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باسمہ سبحانہ و تعالیٰ

جناب مولانا محمد نجیب قاسمی سنبھلی مقیم ریاض (سعودی عرب) نے دینی معلومات اور شرعی احکام کو زیادہ سے زیادہ اہل ایمان تک پہنچانے کے لئے جدید وسائل کا استعمال شروع کر کے، دینی کام کرنے والوں کے لیے ایک اچھی مثال قائم فرمائی ہے۔

چنانچہ سعودی عرب سے شائع ہونے والے اردو اخبار (اردو نیوز) کے دینی کالم (روشنی) میں مختلف عنوانات پر ان کے مضامین مسلسل شائع ہوتے رہتے ہیں۔ اور موبائل ایپ اور ویب سائٹ کے ذریعہ بھی وہ اپنا دینی پیغام زیادہ سے زیادہ لوگوں تک پہنچا رہے ہیں۔ ایک اچھا کام یہ ہوا ہے کہ زمانہ کی ضرورت کے تحت مولانا نے اپنے اہم اور منتخب مضامین کے ہندی اور انگریزی میں ترجمے کرا دیئے ہیں، جو الیکٹرونک بک کی شکل میں جلد ہی لانچ ہونے والے ہیں۔

اور امید ہے کہ مستقبل میں یہ پرنٹ بک کی شکل میں بھی دستیاب ہوں گے۔ اللہ تعالیٰ مولانا قاسمی کے علوم میں برکت عطا فرمائے اور ان کی خدمات کو قبول فرمائے۔ مزید علمی افادات کی توفیق بخشے۔

بربرک اعظمی

ابو القاسم نعمانی غفرلہ

مہتمم دارالعلوم دیوبند

۱۴۳۷/۶/۳ھ

## Reflections

Maulana Mohammad Najeeb Qasmi, current resident of Saudi Arabia, made a great accomplishment of conveying Islamic information to the believers by using modern technologies. It, in fact, serves a good example for those who are working in the religious field.

His articles dealing with diverse Islamic subjects have been regularly published in Saudi Arabia based Newspaper, “Urdu News”. He has been serving Islam through his Mobile applications and website which he launched to spread message of Islam to a larger group of humanity. Recently, he got all his important articles translated into English and Hindi languages which are going to be launched in the form of electronic books. I hope these collections will be published in future in print edition as well.

May Allah bless Maulana Qasmi with more barakah in his knowledge and grant acceptance to his works.

**Abul Qasim Nomani**

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### تاثرات

عصر حاضر میں دینی تعلیمات کو جدید آلات و وسائل کے ذریعہ عوام الناس تک پہنچانا وقت کا اہم تقاضہ ہے، اللہ کا شکر ہے کہ بعض دینی، معاشرتی اور اصلاحی فکر رکھنے والے حضرات نے اس سمت میں کام کرنا شروع کر دیا ہے، جس کے سبب آج انٹرنیٹ پر دین کے تعلق سے کافی مواد موجود ہے۔ اگرچہ اس میدان میں زیادہ تر مغربی ممالک کے مسلمان سرگرم ہیں لیکن اب ان کے نقش قدم پر چلتے ہوئے مشرقی ممالک کے علماء و داعیان اسلام بھی اس طرف متوجہ ہو رہے ہیں جن میں عزیزم ڈاکٹر محمد نجیب قاسمی صاحب کا نام سرفہرست ہے۔ وہ انٹرنیٹ پر بہت سادہ بنی مواد ڈال چکے ہیں، باضابطہ طور پر ایک اسلامی و اصلاحی ویب سائٹ بھی چلاتے ہیں۔ ڈاکٹر محمد نجیب قاسمی کا قلم رواں دواں ہے۔ وہ اب تک مختلف اہم موضوعات پر سینکڑوں مضامین اور کئی کتابیں لکھ چکے ہیں۔ ان کے مضامین پوری دنیا میں بڑی دلچسپی کے ساتھ پڑھے جاتے ہیں۔ وہ جدید ٹکنالوجی سے بخوبی واقف ہونے کی وجہ سے اپنے مضامین اور کتابوں کو بہت جلد دنیا بھر میں ایسے ایسے لوگوں تک پہنچا دیتے ہیں جن تک رسائی آسان کام نہیں ہے۔ موصوف کی شخصیت علوم دینی کے ساتھ علوم عصری سے بھی آراستہ ہے۔ وہ ایک طرف عالم دین ہیں، تو دوسری طرف ڈاکٹر و محقق بھی اور کئی زبانوں میں مہارت بھی رکھتے ہیں اور اس پر مستزاد یہ کہ وہ فعال و متحرک نوجوان ہیں۔ جس طرح وہ اردو، ہندی، انگریزی اور عربی میں دینی و اصلاحی مضامین اور کتابیں لکھ کر عوام کے سامنے لا رہے ہیں، وہ اس کے لئے تحسین اور مبارک باد کے مستحق ہیں۔ ان کی شب و روز کی مصروفیات و جدوجہد کو دیکھتے ہوئے ان سے یہ امید کی جاسکتی ہے کہ وہ مستقبل میں بھی اسی مستعدی کے ساتھ مذکورہ تمام کاموں کو جاری رکھیں گے۔ میں دعا گو ہوں کہ باری تعالیٰ ان سے مزید دینی، اصلاحی اور علمی کام لے اور وہ اکابرین کے نقش قدم پر گامزن رہیں۔ آمین!

مخلص

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## Reflections

In the present era, modern technologies are very effective tools to spread one's ideology. I appreciate that some Islamic scholars already took initiative to create religious awareness in the Muslim society using these new technologies. We can find wide range of Islamic information already available at internet. Majority of those scholars are from Western countries. Now Ulama of Eastern countries are following their footsteps. Dr. Mohammad Najeeb Qasmi is one of them. He has already created his own Islamic website.

Dr. Mohammad Najeeb Qasmi is a religious scholar and researcher. He has written many articles and books on various Islamic topics which are read by a massive number of people throughout the world. His knowledge and understanding of innovative technologies assists him to convey his messages to Muslim community in the world. His efforts to bring his articles and books in Urdu, Hindi and English languages are admirable. We expect that his enthusiasm towards serving Islam will continue in the future. May Allah bless Dr. Qasmi with more knowledge of Islam.

**(Maulana) Mohammad Asrarul Haque Qasmi**

M.P. (India)

President of All India Education & Social Foundation –  
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پرو. اکھتارول واسے

آایوکت

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Commissioner



भाषाजात अल्पसंख्यकों के आयुक्त  
अल्पसंख्यक कार्य मंत्रालय  
भारत सरकार

Commissioner for Linguistic  
Minorities in India

Ministry of Minority Affairs  
Government of India

## تقریظ

اطلاعاتی انقلاب برپا ہونے کے بعد جس طرح ہر قسم کی معلومات انٹرنیٹ کے ذریعہ آنکھوں کی دوپٹلیوں میں سما گئی ہیں۔ اس نے ”گگل“ میں ”ساگر“ اور ”کوزے میں دریا“ کے تخیلاتی تصورات کو نہ صرف حقیقت بنا دیا ہے بلکہ ان پر ہمارا انحصار روز بروز تا گزرتا جا رہا ہے۔ گگل (Google) ویب یا ویکی پیڈیا (Wikipedia) یا پھر دوسری سوشل سائٹس انہوں نے ترسیل و ابلاغ کو وہ ہمہ جہت رخ اور قیام کی تیزی عطا کی ہے کہ فراق و فصل کے تمام تصورات بے معنی ہو کر رہ گئے ہیں۔ لیکن اس اطلاعی انقلاب نے ایک پیچیدہ مسئلہ یہ پیدا کر دیا ہے کہ اطلاعات رسانی اور خبروں تک رسانی میں حقائق سے گریز یا ان کو سچ کرنے کا چیلن بھی اس طرح شامل ہو گیا ہے اور اس سچائی کو اسلام اور مسلمانوں سے بہتر کون جانتا ہے۔ دوسرا سنگین مسئلہ یہ ہے کہ باخبر ہونے اور معلومات حاصل کرنے کے لئے اب مطالعہ کی عادت لوگوں میں خاصی کم ہوتی جا رہی ہے۔ کیونکہ موبائل کے روپ میں دنیا ان کی ٹمپی میں سمائی رہتی ہے اور وہ سب کچھ اسی کے ذریعہ جانتا چاہتے ہیں۔ اس چیلنج اور مسئلے کے حل کے لئے ضروری ہے کہ ہم غلط بیانیوں اور حقائق کو دنیا پر آشکار کرنے کے لئے اور اپنے ہم مذہبوں خاص طور پر نئی نسل کو صحیح معلومات فراہم کرنے، انہیں رہنمائی دینے اور ان کے شعور میں بالیدگی اور پختگی لانے کے لئے اس اطلاعی انقلاب کے جتنے بھی وسائل و ذرائع ہیں ان کا بھرپور استعمال کریں۔

مجھے خوشی ہے کہ ہمارے ایک موثر اور معتبر عالم حضرت دین مولانا محمد نجیب قاسمی نے جو ازہر ہند اور علوم و یونین کے قابل فخر اہلئے قدیم میں سے ہیں اور عرصہ سے مملکت سعودی عرب کی راجدھانی ریاض میں برسر کار ہیں، انہوں نے اس ضرورت کو بخوبی سمجھا اور دنیا کی پہلی اسلامی موبائل ایپ ”دین اسلام“ اور ”حج مبرور“ اردو، انگریزی اور ہندی میں تیار کیا تھا اور اب وقت گزرنے کے ساتھ نئے سوالات کی روشنی اور علمی ضرورتوں کے تحت نئے مضامین اور نئے بیانات شامل کر کے ایک دفعہ پھر نئے انداز کے ساتھ پیش کرنے جا رہے ہیں۔ مزید برآں زندگی کے مختلف پہلوں پر دین کے حوالے سے دو مضامین کے الیکٹرونک ایڈیشن کو بھی منظر عام پر لایا جا رہا ہے۔ مجھے وقفاً وقفاً محترم مولانا محمد نجیب قاسمی صاحب کے مقالے، الیکٹرانک مضامین اور علمی فتوحات سے استفادہ کرنے کا موقع ملتا رہا ہے۔ مجھے ان کے متوازن، اعتدال پسند اور عالمانہ انداز و تحریر نے ہمیشہ متاثر کیا۔ میں مولانا نجیب قاسمی کی خدمت میں ہدیہ تبریک و شکر پیش کرتا ہوں اور خدا سے دعا کرتا ہوں کہ وہ ان کی عمر میں درازی، علم میں اضافہ اور قلم میں مزید پختگی عطا فرمائے۔ کیونکہ:

ستاروں سے آگے جہاں اور بھی ہیں

ابھی عشق کے امتحان اور بھی ہیں

احتمل

(پروفیسر اختر الواسع)

سابق ڈائریکٹر، ڈاکٹر حسین ایشی ٹیوٹ آف اسلامک اسٹڈیز  
سابق صدر، شعبہ اسلامک اسٹڈیز جامعہ ملیہ اسلامیہ نئی دہلی  
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## Reflections

The revolution of information technology has provided easy access to all kinds of information. Maxims like “Ocean in a pot” does not seem to be an imagination anymore. Our dependence on the technology is increasing. Google, Wikipedia and other social websites are the fastest tools of information and communication. But this abundance of information has created confusion. Instead of conveying truth to people, it is being used to spread distorted reality. This is harming Islam and Muslim mostly. Second major issue is that internet has affected the habit of book reading. In such scenario, we need a positive use of these resources of information, so that we can expose the truth to people and guide the Muslim community especially young generation to the right path.

I am glad that our respected scholar Maulana Muhammad Najeed Qasmi who is one of the alumni of Darul Uloom Deoband and has been residing in Riyadh, Saudi Arabia for quite a long time felt this need. He launched the first Islamic mobile application “[Deen-e-Islam](#)” and “[Hajj-e-Mabroor](#)” in Urdu, Hindi and English languages. Considering the needs of time, he is again presenting it with the addition of new articles and speeches. Moreover, he is going to launch electronic edition of two hundred articles on different religious aspects. I often read his electronic articles. His moderate and scholarly articles always touch me. I express my gratitude to Maulana Najeed Qasmi and pray for his long life to Allah. May Allah bless him with more knowledge.

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# 1. The short & easy method for Hajj

## Kinds of Hajj

### (1) Hajj-e-Tamattu' حج تمتع

Wear Ihram with the intention of Umrah only from Miqaat  
Perform Tawaaf & Sa'ee of Umrah  
Remove Ihram after getting the hair shaved or cut  
Wear Ihram for Hajj on 7<sup>th</sup> or 8<sup>th</sup> Dhul-Hajj  
Go to Mina, reciting Talbiyah on 8<sup>th</sup> Dhul-Hajj

### (2) Hajj-e-Qiraan حج قران

Wear Ihram with the intention of Umrah as well as Hajj from Miqaat  
Perform Tawaaf & Sa'ee of Umrah  
Remain in Ihram  
Abstain from what is forbidden in the state of Ihram  
Go to Mina, reciting Talbiyah on 8<sup>th</sup> Dhul-Hajj

### (3) Hajj-e-Ifraad حج أفراد

Wear Ihram with the intention of Hajj only from Miqaat  
Perform Tawaaf-e Qudoom (Sunna)  
Remain in Ihram  
Abstain from what is forbidden in the state of Ihram  
Go to Mina, reciting Talbiyah on 8<sup>th</sup> Dhul-Hajj

## First day of Hajj (8<sup>th</sup> Dhul-Hajj)

Stay at Mina the whole day and offer Zuhar, Asr, Maghrib, Isha and Fajr of 9<sup>th</sup> Dhul-Hajj. (Offering these five Prayers and spending the night of 9<sup>th</sup> Dhul-Hajj in Mina is Sunna)

## Second day of Hajj (9<sup>th</sup> Dhul-Hajj)

- On 9<sup>th</sup> of Dhul-Hijjah set out for Arafat from Mina in the morning reciting Talbiyah.
- Offer Zuhar and Asr prayers in Arafat.
- Pray to Allah as much as you can while standing and facing towards Qiblah till the sun set.
- After the sun set, leave for Muzdalifa from Arafat reciting Talbiyah.
- After reaching Muzdalifa offer Maghrib and Isha at the time of Isha.
- Spend the night in Muzdalifa, however the ladies and old people can go to Mina after midnight.

## Third day of Hajj (10<sup>th</sup> Dhul-Hajj)

- Pray to Allah after offering the Fajr prayer in Muzdalifa.
- Set out for Mina before the sun rises.
- After reaching Mina hit the bigger and last Jamarah with 7 pebbles.
- Stop reciting Talbiyah...Sacrifice animal...Get the hair shaved or cut.
- Remove Ihram. Do Tawaf-e-Ziyarat and Sa'ee of Hajj.
- (Sacrifice, cutting of hair, Tawaf-e-Ziyarat and Sa'ee of Hajj can be delayed up to Maghrib of 12<sup>th</sup> Dhul-Hajj).

## Fourth and fifth day of Hajj (11<sup>th</sup> and 12<sup>th</sup> Dhul-Hajj)

- Stay at Mina and hit the 3 Jamarat with 7 pebbles each after Zawaal.
- After throwing the pebbles on 12th Dhul-Hajj you can go from Mina.

## Sixth day of Hajj (13<sup>th</sup> Dhul-Hajj)

If you have not left Mina on 12th Dhul-Hajj, hit all the three Jamarat with pebbles on 13th Dhul-Hajj also.

## *Faraaiz* (Mandatory acts) of Hajj

- 1) Ihram
- 2) Staying at Arafa
- 3) Doing Tawaf-e-Ziyarat.

(Some scholars have included Sa'ee also in the *Faraaiz* of Hajj)

## *Waajib* of Hajj

Not to pass the Miqaat without Ihram, remaining in the field of Arafat till Maghrib on the day of Arafa, staying in Muzdalifa, Hitting the Jamarat with pebbles, doing sacrifice (not Waajib in Hajj-e-Ifraad), getting the hair of head cut or shaved, doing Sa'ee, doing Tawaf-e-Wida'.

**Note:** If any of the *Faraaiz* of Hajj is left, Hajj will not be completed and cannot even be compensated by Dum (sacrificing an animal in Hudood-e-Haram). Whereas, if any Waajib is left, Hajj will be completed but Dum would be necessary.

## Forbidden deeds during Ihram

Using scent, cutting nails, removing hair from body, intercourse with spouse, covering the face, wearing stitched clothes and covering the head (for men only).

**Note:** The people living outside the Miqaat must do Tawaf-e-Wida' while returning to their homes.

## 2. How to Perform Umrah

### Talbiyah

لَبَّيْكَ، اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُنْكَ لَا شَرِيكَ لَكَ

Four things are mandatory in Umrah. These include:

1. Ihram from Miqaat.
2. Tawaf after reaching the Masjid-e-Haraam.
3. Sa'ee between Safa and Marwa (Two mountains near Kaba)
4. Shaving or cutting hair of head.

### 1) Ihram

Once you reach the Miqaat, take a bath or make ablution and put on Ihram. Ihram for male consists of two sheets of white cloth. One is tied round the waist and the other is put on the shoulders. After wearing Ihram, offer two Rak'at of Nafil with intention of Umrah and utter the words of Talbiya three times a bit loudly. With the recitation of Talbiya you enter into Ihram.

**Note:** No specific clothes have been described for women. They are allowed to wear any dress after taking a bath or making ablution. The only thing they have to do is to keep the face uncovered. Once done with Ihram, they also need to offer two Rak'at of Nafil with the intention of Umrah and utter the words of Talbiya in low pitched tone.

## **Forbidden deeds for men and women after Ihram**

Following things are forbidden for both men and women while in IHRAM:

1. Using perfume and perfumed toiletries
2. Cutting or getting hair or nails cut
3. Covering the face
4. Having intercourse, hugging and kissing
5. Hunting the animals
6. Wearing shoes which cover the middle bone of the feet.

## **Forbidden deeds for men only**

Wearing stitched clothes and covering head with either the cap or the sheet.

## **Makroohaat of Ihram**

Removing dirt from the body, using soap, combing the hair, using pins etc. in the Ihram or tying the Ihram with thread.

Keep reciting TALBIYAH a little loudly till you reach Masjid-e-Haraam for it is the best ZIKR in the state of Ihram. After reaching Makkah put your belongings at a hotel or a safe place, take bath or make ablution and go straight to perform Umrah.

## **2) Tawaaf**

Enter the Masjid-e-Haraam serenely and with great respect by putting your right foot inside the Masjid and reciting the DU'A of entering the Masjid **اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ** "*Oh Allah, open for me Your door of mercy*". When you see the KA'BA

for the first time ask Allah the Almighty as much as you can after praising Him and reciting His greatness.

Come to the corner of the KA'BA where HAJR-e-ASWAD is fixed in the MATAAF (the courtyard where Tawaaf is performed) and intend for the Tawaaf of Umrah. Men are supposed to do IDHTIBAA' (putting the sheet of the Ihram on the left shoulder after crossing it from under the armpit of the right hand). Then kiss the HAJR-e-ASWAD if possible, otherwise point your hands towards it saying بِسْمِ اللَّهِ، اللَّهُ، اللَّهُ أَكْبَرُ **"In the name of Allah, Allah is greatest"** and start Tawaaf by keeping KA'BA on your left. While performing Tawaaf look ahead of you and don't put your chest or back towards KA'BA. Men are supposed to do RAML (keep shoulders moving and walk a little fast with short steps haughtily). While passing through the third corner of the KA'BA, which is called RUKN-e-YAMAANI, put your both or just the right hand on it, if possible otherwise pass through it without pointing towards it. Recite this DU'A in between HAJR-e-ASWAD and RUKN-e-YAMAANI; رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ **"Our Lord, grant us best of this world and Hereafter and save us from Hell fire"**. Then after reaching HAJR-e-ASWAD point your palms towards it and recite **"In the name of Allah, Allah is the greatest"** and kiss your palms. Your one round is completed; now proceed for the remaining six rounds in the same way. After finishing the Tawaaf, offer two RAK'AT behind MAQAAM-e-IBRAHEEM if you get the place easily otherwise offer anywhere in the MASJID and drink ZAM-ZAM water. Then go to the SAFA for Sa'ee.

### 3) Sa'ee

Once you reach the SAFA, It is better to say: ان الصفا والمروة من شعائر الله. Keep your face towards the KA'BA, praise



Allah, recite DAROOD, pray as much as you can by lifting your hands and then simply walk towards MARWA. Men are supposed to run a little between the green lights. After reaching MARWA, pray as much as you can by lifting your hands. Your first pass (round) of SA'EE is completed. Move towards SAFA from MARWA in the same manner, your second pass (round) will be completed. The seventh pass will finish at MARWA. Every time you reach SAFA or MARWA, you should pray as much as you can.

**Note:** It is not necessary to start SA'EE immediately after the TAWAF is over. You may sit and recite this DU'A رُبِّ اغْفِرْ وارْحَمْ، اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ. You may also read this Dua during SA'EE if you memorize it.

#### 4) Shaving or Cutting the Hair of Head

After the completion of SA'EE get the hair of your head shaved or cut. Shaving the head is better for men. While the women are supposed either to cut their hair themselves or get it cut by any of their MAHRAM, only the last portion of their plait.

**Note:** Some people remove their Ihram by cutting only a little hair from two or three sides which is not allowed. The men doing this are in fact committing a mistake and are supposed to slaughter an animal. Rather get your head shaved or get it cut in such a way that almost each and every hair is cut.

Now your Umrah is complete, remove your Ihram. As long as you are in MAKKAH keep performing NAFIL Tawaaf, you can do another Umrah also but it is better to do Tawaaf.

#### Some important rulings:

1. If you passed through MIQAAT without Ihram, you can put on Ihram anywhere afterwards but you have to slaughter an animal as dum.
2. It is allowed to sleep by using pillow or by putting another sheet or blanket on the Ihram worn by you.
3. While in the state of IHRAM, one can take a bath by removing it and can change it too if required.
4. Doing Tawaaf is not allowed without ablution while ablution is not necessary for Sa`ee.
5. Women cannot do Tawaaf while they are menstruating.
6. During Tawaaf and SA`EE, pray whatever you like either in Arabic or in your own language or recite the Quran. There is no compulsory or specific Dua for each round.
7. The shoulders should be covered in the Namaz (prayer), IDHTEBA` is Sunna in Tawaaf only.
8. If the congregational prayer is started during Tawaaf or SA`EE or you get tired, leave Tawaaf and SA`EE then start afterwards from where you had left.
9. Whether you are doing Nafl or Farz Tawaaf do not forget to offer 2 Raka`t after its completion.
10. There is no proof of Nafl SA`EE.
11. One can talk if needed during Tawaaf.
12. RAML& IDHTEBA` are Sunna for the men only during Tawaaf.

### **3. The importance and virtues of Hajj, the fifth pillar of Islam**

With the commencement of Hajj days, people from all corners of the world are approaching the holy city of Makkah with the beautiful slogan of 'labbaik' on their lips. Some are already on the way while others are preparing to set off. To demonstrate their immense love for Allah, soon pilgrims in millions will be reaching the holy places – Mina, Arafat and Muzdalifah– to perform the fifth most important pillar of Islam, leaving behind all worldly pomp and show and will associate themselves with the glorious examples of sacrifice set out by Ibrahim and Ismail (AS) by performing Hajj in accordance with the teachings of our beloved prophet, Muhammad (PBUH). Hajj is considered a love-manifesting act of worship because every action carried out by a Pilgrim demonstrates love and devotion to Allah. Another feature that makes Hajj a prominent form of worship is that it simultaneously comprises all the three spiritual, physical and financial forms of worship. No other form of worship carries all the three aspects within except Hajj.

#### **Once Hajj becomes obligatory, it should not be delayed:**

Much emphasis has been laid on performing Hajj by several hadiths reported from the Messenger of Allah (PBUH). On the other hand, those obliged to do Hajj yet delaying it out of negligence or without any valid excuse are severely warned and condemned by the Messenger (PBUH) in a number of hadiths. To quote a few:

- Abdullah ibn Abbas (RA) narrated that the Messenger of Allah (PBUH) said: "Make haste to perform Hajj, because one knows not what lies ahead." (Musnad Ahmad)
- Abdullah ibn Abbas (RA) also narrated from the Messenger of Allah (PBUH) that he said: "Whoever wants to perform Hajj (i.e. whosoever is obliged to do), let him hasten to do so." (Abu Dawood)
- Abu Umamah (RA) reported the Prophet (PBUH) to have said: "Whosoever dies without performing Hajj while he is not under some difficult circumstances - whereby it's impossible to go for Hajj - or is not allowed to leave because of an unjust ruler, or is chronically sick - or seriously sick during the Hajj season - then let him die if he wants as a Jew or a Christian." (Related by al-Darimi)
- 'Umar ibn Al-Khattab (RA) once remarked: "I was about to send envoys to the towns (on the outskirts of the Muslim empire) to check on all those who have the means to make Hajj but do not perform it, in order to impose Jizyah (tax) upon them. Such people are not believers, he said it twice. Similarly, it is reported from Ali (RA) that he said: "Whoever does not perform Hajj while being capable to do, let him die if he wants as a Jew or as a Christian." (Related by Sa'eed in his Sunan)

## The importance and virtues of performing Hajj:

Much emphasis has been laid on and numerous virtues have been promised for performing Hajj. A few hadiths are as follows:

- Abu Hurairah (RA) narrated that the Prophet (PBUH) was asked, "Which deed is the best?" The Prophet (PBUH) said, "Belief in Allah and His Messenger." He was asked again, "What is next?" The Prophet (PBUH) said, "Jihad [striving] in the cause of Allah." He was further asked, "And what is next?" He said, "Hajj mabroor [i.e. Hajj accepted by the Almighty Allah]". (Bukhari and Muslim)
- Abu Hurairah (RA) narrated that he heard the Messenger of Allah (PBUH) saying, "Whoever performs Hajj to seek Allah's pleasure and does not commit any obscenity or transgression shall return [free from sins] as he was on the day his mother gave birth to him." (Bukhari and Muslim)
- Abu Hurairah (RA) reported that the Prophet (PBUH) said, "An Umrah to another Umrah will be redemption of sins for whatever (minor) occurs between them and the reward for a Hajj Mabroor is nothing but Paradise" (Bukhari and Muslim).
- Umar al-Farooq (RA) narrated from the Messenger of Allah (PBUH) that he said: "Perform Hajj and Umrah consecutively; for they remove poverty and sin as bellows removes impurity from iron." (Ibn Majah)
- 'Amr ibn al-'Aas (RA) narrates, "When Islam entered my heart, I went to the Messenger of Allah (PBUH) and

said, 'Give me your hand so that I may pledge allegiance to you.' The Prophet (PBUH) spread his hand, but I withdrew mine. He said, 'What is wrong 'Amr?' I said, 'I want to make a condition.' 'And what is that?' he said. I said, 'That Allah will forgive me.' Then the Messenger of Allah (PBUH) said, 'Did you not know that Islam wipes out what came before it, and that Hijrah wipes out what came before it and that Hajj wipes out what came before it!' (Sahih Muslim)

- Abdullah ibn 'Abbas (RA) reported that he heard the Messenger of Allah saying: "Whoever performs Hajj riding he receives seventy rewards for every step his ride takes and whoever makes Hajj walking he receives seven hundred rewards from the rewards of the Haram. The Messenger was asked, "How much does the reward of Haram count?" "One reward (of Haram) is equivalent to a hundred thousand rewards", the Messenger (PBUH) said. (Bazzaz, Kabir, Awsat).

## **Hajj Mabroor: the best form of Jihad for women**

- Ayesha, the Mother of the Believers (RA) said that she asked the Prophet PBUH, "O Allah's Apostle (PBUH)! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-e-Mabroor (i.e. Hajj which is done according to the Prophet's (PBUH) tradition and is accepted by Allah)." (Bukhari).
- Ayesha, the Mother of the Believers (RA) said that she asked the Prophet (PBUH), 'whether or not women are

required to take part in Jihad'. He replied: "Yes, upon them is Jihad which does not contain fighting: al-Hajj al-Mabroor." (Ibne Majah).

### **The Pilgrims are delegation of Allah and their prayers are answered:**

- Abu Hurairah (RA) states that the Messenger of Allah (PBUH) has said: "Those who perform Hajj and those who perform Umrah are the guests of Allah. If they supplicate Him, He responds to them and if they seek Him forgiveness, He forgives them." (Ibn Majah)
- Abdullah ibn Umar (RA) narrated that the Messenger of Allah (PBUH) said: "When you meet anyone who has performed Hajj, greet him, shake hands with him, and beseech him to pray for the forgiveness of your sins before he reaches his home, for he is in the state that decision of forgiveness has been taken for him (and it is confidently expected that his supplication will be accepted)." (Musnad Ahmad)

### **Virtue of Hajj lies in feeding people, being lenient in talk and greeting them with Salam:**

Jabir (RA) narrated from the Messenger of Allah (PBUH) that he said: "The reward of al-Hajj al-Mabroor is Paradise." He was asked, 'what is the virtue of Hajj?' "The Virtue of Hajj lies in feeding people and talking to them softly", he said. (Reported by Ahmad and by al-Tabarani in his al-Mojam al-Awsat as well as by Ibne Khuzaimah in his Sahih). The narration recorded by Ahmad and al-Baihaqi says, 'The virtue of Hajj lies in feeding people and greeting them much.'

## Expending money for Hajj and Umrah entails great reward:

- Buraidah (RA) narrated that the Messenger of Allah (PBUH) said: "Spending during Hajj is akin to spending in the cause of Allah, and every dirham thus spent will be rewarded seven hundred times over." (Musnad Ahmad)
- Ayesha (RA) reported the Messenger of Allah (PBUH) to have said: "The reward of your Umrah is according to your expenditure." It simply means the more you spend, the more you will be rewarded. (Reported by al-Hakim)

## Labbaik: the Hajj slogan

Sahl ibn Sa'd (RA) narrated from the Messenger of Allah (PBUH) that he said: "When a Muslim recites the *Talbiyah* then whatever is present to his right and to his left including stones, rocks and clouds, recite *Talbiyah* with him, and this continues to the farthest point till the end of the world (Tirmidhi, Ibne Majah).

## Tawaf: the Circumambulation of the Ka'bah

- Abdullah ibn Abbas (RA) reports that the Prophet (PBUH) said: "One hundred and twenty mercies descend upon the Ka'bah every day and night; sixty for those performing Tawaf, forty for those engaged in Salah and twenty for those who are merely looking at the Ka'bah." (Tabrani)
- It was narrated that Abdullah ibn Umar (RA) said: I heard Allah's Messenger (PBUH) saying, "Whoever performs Tawaf around the House and prays two rak'ahs, it is as if he freed a slave." (Ibne Majah)



## **Al-Hajar al-Aswad (the Black Stone), Maqam-e-Ibrahim and al-Rukn al-Yamani:**

- The Messenger of Allah (PBUH) said: “Al-Hajr al-Aswad and Maqam-e-Ibrahim are two precious stones. Allah, the Exalted, concealed their radiance. Had He not done so, they would illuminate everything between the East and the West.” (Ibne Khuzaimah)
- The Messenger of Allah (PBUH) said: “The Black Stone came down from heaven in a state whiter than milk. Then, the sins of the Children of Adam blackened it.” (Tirmidhi)
- Abdullah ibn Abbas (RA) narrated that the Messenger of Allah (PBUH) said: “Allah will surely resurrect the Black Stone on the Day of Judgment, with two eyes to see, and a tongue to utter, testifying to those who would have righteously kissed or touched it.” (Tirmidhi, Ibne Majah)
- Abdullah ibn Umar (RA) narrated that he heard the Messenger of Allah (PBUH) saying: “Touching these two stones (the Black Stone and al-Rukn al-Yamani) wipes out sins.” (Tirmidhi)
- Abu Hurairah (RA) narrated that the Messenger of Allah (PBUH) said, “Seventy thousand angels are appointed at al-Rukn al-Yamani. Whoever says,  
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي  
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

**‘Allahummainnias’alukal ‘afwawal’āfiyah fid dunyā walākhirah. Rabbanāātinā fid dunyāha sanahwa fil ākhirati hasanah waqinā ‘adhābannār’**

*(O Allah! I ask of You forgiveness and safety in the world and the Hereafter, Our Lord, give us good in this world and good in the Hereafter, and save us from the*

*punishment of Fire*). The angels say ‘Amen’ (O Allah accept [this prayer]).

## **The Hateem: a part of the House of Allah**

Ayesha (RA) narrated: “I wanted to enter the House (i.e. Ka’ba) and pray inside. Allah’s Messenger (PBUH) took me by my hand and led me inside Hijr (Hateem) and said: ‘If you want to go inside the House then pray here, for it is a part of the House, but your people reduced its area when they rebuilt it (due to lack of lawful funds for construction and thus this original portion of the House was left out).’” (Nasa’i)

## **Zamzam Water**

- Jabir ibn Abdullah (RA) narrated from the Messenger of Allah (PBUH) that he said: “The water of Zamzam is for whatever purpose it is drunk for.” (Ibne Majah)
- Abdullah ibn Abbas (RA) reported that the Messenger of Allah (PBUH) said: “The best water on the surface of the earth is Zamzam. In it there is a food for the hungry and a cure for the ill”. (Tabrani)
- Ayesha (RA) used to carry Zamzam water (to Medina) and said that the Prophet (PBUH) used to carry as well. (Tirmidhi)

## **The Day of Arafah**

- Aisha (RA) narrated that Allah's Messenger of Allah (PBUH) said: “There is no day other than the day of Arafah when Allah releases more of His slaves from Hell. Indeed, He draws near and proudly tells His angels about the Pilgrims. Then He asks: What do these slaves of Mine seek? (Muslim)

- Talhah (RA) narrated that the Messenger of Allah (PBUH) said: “Apart from the day of the Battle of Badr, there is no day on which the Shaytan is seen to be more humiliated, more rejected, more depressed and more infuriated, than on the day of Arafah, and indeed all this is only because of beholding the abundance of descending mercy (on the day) and Allah’s forgiveness of the great sins of the servants.” (Mishkat)

### **Death while travelling for Hajj or Umrah**

“Whoever sets out to perform Hajj and passes away in the way, for him the reward of a Haaji (one who performs Hajj) will be written until the Day of Resurrection; and whoever sets out to perform Umrah and passes away in the way, for him the reward of a Mu’tamir (one who performs Umrah) will be written until the Day of Resurrection.” (Ibne Majah)

May Allah grant all the Pilgrims Hajj Mabroor. Amen!

## 4. Rulings specific to women in Hajj

Men and women both perform Hajj. However, there lie certain differences in the rulings for the women considering their special nature and status. A woman who intends to perform Hajj must know the specific rulings and rites for women. Few rulings which are exclusively related to women in the light of the Prophet's (PBUH) teachings are given below:

1. The Hajj is obligatory for a woman only if she owns enough wealth herself.
2. A woman cannot set out for Hajj without her husband or Mahram (any male relative of a woman with whom marriage is *haram*) rather she even cannot undertake a journey for any purpose other than Hajj journey too without husband or a *Mahram*. However, if a woman performs Hajj without having accompanied by a *Mahram*, Hajj will be valid with the grave sin of travelling without *Mahram* committed nonetheless. Abdullah ibn Abbas (RA) reported that the Prophet (PBUH) said, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a *Mahram*." Hearing this, a man said; 'I have enlisted my name for so-and-so battle, and my wife is proceeding for Hajj.' The Prophet (PBUH) told him, "Return and perform Hajj with your wife." (Bukhari & Muslim)
3. It is desirable for women to clean themselves and take shower even if they are on ritually impure state.

4. No particular dress is prescribed as *Ihram* for women. Therefore, they may wear any decent clothes, make an intention and quietly utter the word of *talbiyah*.
5. If menstruation is on at the time of changing into *Ihram*, she should make wudhu or taking a shower is even better. However, she must avoid offering prayer but just take off the veil from face and repeat *talbiyah* three times silently.
6. Women should wear the usual stitched clothes as *Ihram*. Also, no certain colour is prescribed for their *Ihrams*. However, it is good for them to avoid shiny dresses. They are allowed to change clothes if they wish to.
7. Women should maintain proper *hijab* all through the journey. The popular notion that *hijab* is not to be maintained during Hajj is baseless. The only additional instruction is that the veil should not touch the face. Ayesha (RA) said, 'The riders used to pass by us when we were with the Messenger of Allah (PBUH) in *Ihram*. When they came alongside us we would lower our veil from our heads over our faces, and when they would pass away we would uncover our faces (Mishkat). Women should keep their faces uncovered during Hajj. However, if they see men coming towards them, they should cover their faces. If a woman happened to keep her face uncovered before men, it does not attract a sacrifice or penance. *Insha Allah*, Hajj would be valid.
8. It is wrong to consider white headscarves placed over their heads by women as a part of *Ihram*. Hajj stands unharmed if a woman wraps a white cloth or a

headscarf to prevent hair fall. However, it should be wrapped clearly above the forehead and must not be regarded as a part of *Ihram*. Also, since *mas'h* (wiping wet palm over the head) is *farz* in wudhu, women with headscarves should ensure to take it off for wiping their heads while making *wudhu*.

9. A woman having her menstruation periods at the time of her arrival in Makkah should wait for it to stop then clean herself and only after that enter al-Masjid al-Haram. If it continues until 8<sup>th</sup> of Dhul-Hijjah, in such case she should proceed to Mina and complete all rituals of Hajj leaving out *tawaf*.
10. In case a woman intended for *Tamattu* or *Qiran* but she could not perform Umrah due to valid reasons until the 8<sup>th</sup> of Dhul-Hijjah and moved on to Mina to perform the other rituals, the Hajj will be valid. The scholars differ on whether she has to offer sacrifice of penance and make up for Umrah or not.
11. All rituals and rites of Hajj are allowed for a woman having menstrual periods except *tawaf*. Ayesha (RA) said, 'We went out with the Messenger of Allah (PBUH) with no intention other than Hajj. When he was in Sarif I began menstruating. The Messenger of Allah (PBUH) entered in the tent and found me weeping. He said: 'Perhaps your menstruation periods started?' I said: 'Yes.' He said: 'This is something that Allah has decreed for the daughters of Adam. Do what the pilgrims do but do not perform *tawaf* around the House until you are clean.' (Bukhari & Muslim)

12. Women having menstruation periods are not allowed to enter the Masjid, offer prayer or perform *tawaf*. However, they can perform the ritual of Sa'ee (running back and forth) between Safa and Marwah. It means if a woman began menstruating after having performed the *tawaf*, she can perform Sa'ee. However, she should exit from Marwah avoiding entry back into al-Masjid al-Haram.
13. Women having menstruation can repeat incantations and invocations rather it is recommended for them to engage themselves in the remembrance of Allah. They can still not recite the verses from the holy Qur'an.
14. The woman who begins to menstruate midway during *tawaf*, should immediately disengage herself from *tawaf* and exit from the Masjid.
15. Women should avoid *ramal* (hasty walking) during *tawaf*. *Ramal* is only for men.
16. Women should satisfy themselves only with waving at the Black Stone and must not attempt to kiss it when the site is overcrowded. They should do the same with al-Rukn al-Yamani. A hadith recorded by Bukhari, Kitab al-Hajj mentions that Ayesha (RA) was circling around the Ka'ba away from the men. A woman came to her and said, 'let's kiss the Black Stone.' She (RA) refused to do so. Another Hadith records that a woman was circling around Ka'ba along with Ayesha (RA). When they came near the Black Stone, the woman asked, 'Mother Aisha (RA), won't you kiss it.' She replied, 'Move on, that's not necessary for women.' (Akhbar Makkah by al-Fakihi)

17. Women should not attempt to pray two *rak'ahs* of *tawaf* near Maqam-e-Ibrahim if it is too crowded and should offer them wherever they find it convenient in al-Masjid al-Haram instead.
18. Women should not run like men in between the green lights during Sa'ee.
19. Women should avoid crowding with men during *tawaf* and Sa'ee as much as possible. If they wish to perform prayer in al-Masjid al-Haram, they should make sure to do so in the portion exclusively marked for women and not standing next to men.
20. With the beginning of Hajj season, the crowd starts increasing. During those days, women should ensure they are done with *tawaf* well before the time of the congregational prayer.
21. Women are allowed to perform *nafl* Umrah on behalf of their parents and relatives.
22. Women should always say *talbiyah* quietly.
23. Women should offer all their prayers during the stay of Mina, Arafat & Muzdalifah in their respective residences.
24. The Prophet (PBUH) said, 'The whole plain of Arafat is a place to stand in.' Therefore, stay in your tents and pray to Allah in standing position facing the direction of the House of Allah. When exhausted, sit down and still busy yourself with *dhikr* and recitation of the holy Quran. Avoid vain discussions and idle talking.
25. After arriving at Muzdalifah, offer Maghrib and Isha together.



26. Women are allowed to return to their tents in Mina from the plain of Muzdalifah after midnight.
27. Women should strictly avoid going to stone the devil while it's crowded. It's perfectly okay for women to stone at night as well.
28. Do not assign someone else to stone the devils on your behalf for petty reasons, rather stone yourself. Deputing someone else to stone the devil for you without a valid reason would incur *dum*. Women are not allowed to depute others to stone only because it is crowded.
29. Do not perform the Circumambulation of the Visit (*tawaf al-ziyarah*) while having menstruation. It will incur the sacrifice of *badanah* i.e. a complete camel or a complete cow within the vicinity of Haram.
30. If a woman performed the Circumambulation of the Visit (*tawaf al-ziyarah*) in the state of menstruation and later on, she repeated the same after getting rid of menstruation, a sacrifice of a camel or a cow will no longer be necessary.
31. The time for the Circumambulation of the Visit starts from the 10<sup>th</sup> of Dhul-Hijjah and ends at the sunset of the 12<sup>th</sup> of Dhul-Hijjah. A group of scholars considered it to end on 13<sup>th</sup>. If a woman is having menstruation during these days, she must not perform the Circumambulation of the Visit (*tawaf al-ziyarah*) until she gets clean. This delay will not obligate any *dum*. However, women must not return home until they perform the Circumambulation of the Visit. If a woman goes back without having done it, this obligation will

always remain on her to perform. It will also prohibit the intimate physical contact with her husband unless she returns to fulfil the obligation. Therefore, women must not return home until they perform the Circumambulation of the Visit (*tawaf al-ziyarah*). If a woman begins to menstruate just before performing the Circumambulation of the Visit and her return is scheduled before the menstruation stops then she should immediately place a request to extend the date of her departure in order to be able to clean herself and perform the Circumambulation of the Visit (Muallims usually endorse such extension requests.). However, if no effort could make it possible for her to wait until she gets clean, then she would perform the Circumambulation of the Visit in the state of impurity. The *tawaf* will be valid. However, it would obligate sacrifice of a complete cow or camel within the vicinity of Haram as *dum*. However, this is not an immediate obligation. The sacrifice can be offered any time in life.

32. A woman should strictly avoid having sex with her husband before performing *tawaf al-ziyarah* and *Sa'ee* of Hajj.
33. If a woman knows her menstruation cycle out of habit or through signs and she fears the period to start soon, she should hasten to perform the *tawaf al-ziyarah* without delay before it begins. In case she does not have sufficient time to perform *tawaf al-ziyarah* before menstruation begins, then she should delay it until she gets clean. The *tawaf al-ziarah* can be performed any time before or after *rami*, sacrifice and haircut.

34. If menstruation begins before performing the farewell *tawaf* when leaving Makkah, the farewell *tawaf* no longer remains obligatory for a woman. She should return home without performing the farewell *tawaf*.
35. The rulings for post-childbirth bleeding are similar to the rulings of menstruation. In such case also a woman would perform all rites and rituals of Hajj except *tawaf*.
36. In case a woman bleeds due to a sickness, then she would perform prayers and *tawaf* both. In such situation, she would make wudhu for a prayer time and would perform as many prayers and *tawafs* as she likes within that particular prayer time. If she enters the time of next prayer midway on her *tawaf*, she would immediately disengage from the *tawaf*, make wudhu afresh and complete the rest of *tawaf*.
37. Many women face trouble when their menstruation begins at the time of changing into *Ihram* or in the middle of Hajj and Umrah. Therefore it would be wise for the women planning to travel for Hajj or Umrah on a travel package of a few days, to have a lady doctor prescribe medications which delay the menstruation according to their medical condition. This may help them avoid troubles in performing all the essential rites of Hajj or Umrah. The Shari'ah allows consumption of such medicines.
38. After each congregation prayer, the funeral prayer is also performed in al-Masjid al-Haram. Women are allowed to participate in them too.

## 5. Injunctions and Rulings regarding Tawaf and Sa'ee

### Virtues of Tawaf

Abdullah ibn Abbas (RA) narrates that the Prophet (PBUH) said: "One hundred and twenty mercies from Allah descend upon the Ka'ba every day and night; sixty for those who are performing Tawaf, forty for those who are engaged in Salah and twenty for those who are merely looking at the Ka'ba." (Tabrani)

Abdullah ibn Umar (RA) narrated that he heard the Prophet (PBUH) saying, "Whoever performs Tawaf around the Ka'ba and prayed two *rak'ahs*, it is as if he set a slave free." (Sunan Ibne Majah)

Abdullah ibn Abbas (RA) reported that the Prophet (PBUH) said: "The Black Stone would be resurrected on the Day of Judgment with two eyes with which it will see and a tongue with which it will speak, and would be a witness to those who sincerely kissed it." (Sunan Ibne Majah & Sunan Tirmidhi)

Abdullah ibn Umar (RA) narrated that he heard the Prophet (PBUH) saying: 'Touching the two stones (al-Hajar al-Aswad and al-Rukn al-Yamani) removes the sins.' (Sunan Tirmidhi)

Abu Hurairah (RA) narrates that the Prophet (PBUH) said: "Seventy angels have been appointed over al-Rukn al-Yamani. Whoever says:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي  
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

**'Allahumma inni as'alukal 'afwawal'āfiyah fid dunyā wal āakhirah. Rabbanā ātinā fid dunyāha sanahwa fil āakhirati hasanah waqinā 'adhābannār'**

*(O Allāh! I ask of You forgiveness and safety in the world and the Hereafter, Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of Fire). The angels say 'Amen' (O Allāh accept [this prayer]).*

## Tawaf

Circumambulating the Ka'ba seven times along with performing two *rak'ahs* of Salah is called Tawaf. Every circumambulation begins with *istilam* (kissing or touching) the Black Stone and ends at it. Kissing the Black Stone or waving both or only right hand towards it is called *istilam*. Tawaf, whether Farz, Wajib or Nafl, comprises seven circumambulations. After that, two *rak'ahs* of Salah are performed. It takes approximately thirty minutes, if the Tawaf is performed at a place closer to the Ka'ba. But if it is done from far away, it may take one to two hours. It sometimes takes even more time specially while performing Tawafal-Ziyara on the tenth Dhul-Hijjah.

## Types of Tawaf

### Tawafal-Qudum

Tawaf performed after arriving at Makkah. This is Sunnah only for those arriving from outside the Miqat with the intention to perform Hajj al-Ifrad or Hajj al-Qiran. It is not Sunnah for those performing Hajj al-Tamattu' or Umrah.

### Tawaf of Umrah

Tawaf done during Umrah.

### Tawaf al-Ziyarah

This is the Tawaf of Hajj, also called Tawaf al-Ifadah. This is the essential part of the Hajj. Hence Hajj cannot be completed without it.

### **Tawaf al-Wida'**

It is performed while returning from Makkah. This is compulsory for those residing outside the Miqat (The people residing outside the boundaries of *miqaat* are called Afaqis).

### **Nafil Tawaf**

Optional

### **The number of compulsory Tawafs in Hajj:**

**Two in Hajj al-Ifrad:** Tawaf al-Ziyarah and Tawaf al-Wida' only for the Afaqis.

**Three in Hajj al-Qiran:** Tawaf al-Umrah, Tawaf al-Ziyarah and Tawaf al-Wida' for the Afaqis.

**Three in Hajj al-Tamattu':** Tawaf al-Umrah, Tawaf al-Ziyarah and Tawaf al-Wida' for the Afaqis.

**Afaqis:** Those residing outside the boundaries of five *Miqaats* are called *Afaqis*. If a woman happens to start menstruation at the time of returning, the condition of Tawaf al-Wida' is waived off from her.

**Nafil Tawaf:** There is no certain number specified for the Nafil Tawaf. One can perform as many as one wants at any time. The foreigners should perform more Nafil Tawaf than the Nafil Salah while in al-Masjid al-Haram. The people residing within the Haram and Hill areas should perform only Hajj al-Ifrad so as to let the foreigners perform more Nafil Tawafs. It should be noted that performing two *rak'ahs* after each Tawaf is compulsory.

**Clarification:** Performing two Tawaf together without differentiating between them with two *rak'ahs* of Salah is Makrooh (detestable). Thus, one should perform two

rak'ahs of Salah after finishing one Tawaf and only then begin the second one. But if performing Salah is Makrooh at that time, then it is permissible to perform two Tawafs together. The Asr Salah is performed in the early time in Saudi Arabia and there remains much time between Asr and Maghrib. It may extend up to three hours in the summer season. If someone has finished his Tawaf after Asr and there remains much time for the Maghrib, he can perform the two rak'ahs of Tawaf at that time. But if the time for Maghrib has approached, he should perform it after Maghrib.

**An important ruling:** A person with such an excuse that his/ her Wudhu does not last longer (due to consistently bleeding wound, persistent dripping of urine or a woman continuously bleeding due to a disease) should make ablution for one Salah and perform as many Tawafs as he/ she wants with the same Wudhu in the period of that Salah. He/ she can perform Salah and recite the Qur'an as well with the same Wudhu. But his/ her Wudhu will get nullified as soon as the time for the next Salah falls. If the time for the next Salah falls before the completion of Tawaf, he/ she should perform Wudhu afresh and then complete it.

### **The permissible things during the Tawaf**

1. Greeting with Salam and talking in case of need.
2. Teaching and learning the rulings of Shari'ah.
3. Stopping the Tawaf in case of need.
4. Performing Tawaf on wheel chair with valid excuse.

## How to perform Tawaf?

After entering al-Masjid al-Haram, go to the portion of Ka'ba where the al-Hajjaral-Aswad (the black stone) is set up and make the intention for Tawaf. If Sa'ee of Umrah is also intended after Tawaf, men should do *idtiba'* (the right side of the upper garment be passed through the right armpit so that the right shoulder may remain open, and put both the falling sides on the left shoulders) and then do the *istilam* of al-Hajjaral-Aswad (kissing the al-Hajjaral-Aswad or waving both palms towards it and then kissing them) saying *Bismillahi, Allahu Akbar*. After that, start performing Tawaf keeping the Ka'ba on your left side. In the first three circumambulations, men should (if possible) do *Ramal* which means walking quickly and vigorously moving one's shoulders and taking small steps. While performing the Tawaf, the eyes should be focused on the front direction. One should not keep his chest and back towards the Ka'ba; that means, the Ka'ba should be on the left side of the performer. Supplications should be made silently without raising hands during the Tawaf. After a while you will see a semi-circled four to five feet high wall on the left side, which is called Hateem. After that, you will see the back side wall of the Ka'ba. After that when there comes the third corner of the Ka'ba that is called al-Ruknal-Yamani, rub (if possible) both or only right hand on it, otherwise move forward without waving towards it. Recite the following Dua while walking between al-Ruknal-Yamani and al-Hajjaral-Aswad:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

**Transliteration:** Rabbana aatina fid-dunya hasanatan, wafil-akhirati hasanatan, waqina 'adhaban-nar

**Translation:** Our Lord, give us good in this world and good in the Hereafter and protect us from the torment of the Fire.



Then, when reaching the Al-Hajar Al-Aswad, say *Bismillah Allahu Akbar* and do Istilam of it. Here you finished your first circumambulation. After that, finish the remaining six circumambulations the same way. You will have to finish all the seven circumambulations.

## Some rulings regarding Tawaf

- During the Tawaf, no particular Dua is compulsory. One may supplicate whatever one wants in any language. It is good to remember that the actual Dua is that which is made with full attention and sincerity, no matter in which language it is made. If someone keeps silent and does not recite anything during the Tawaf, the Tawaf will still be valid.
- If the congregational prayer begins or the performer feels exhausted during the Tawaf, he/she can stop it and then, resume from the place where it was stopped.
- Ramal and Idtiba' are not done in Nafil Tawaf.
- If the Wudhu gets nullified during Tawaf, it should immediately be stopped. After making the Wudhu, it should be resumed from the place where it was stopped, as performing Tawaf without Wudhu is not permissible.
- If one gets doubtful about the number of the rounds of Tawaf, one should consider the lesser number and finish the remaining rounds accordingly.
- Tawaf may be performed anywhere in the premises of al-Masjid al-Haram, on the ground floor, upstairs or in the Mataf (the place specified for the Tawaf).

- The Tawaf should be performed outside the Hateem. If it is performed inside it, it will not be valid.
- If a woman happens to have her menstrual period during the Tawaf, she should immediately stop it and go outside the mosque.
- Woman should not practice Ramal (jogging) in the Tawaf. It is meant only for men.
- The time for Tawaf al-Ziyarah starts from the tenth Dhul-Hijjah and lasts till the sunset of the twelfth Dhul-Hijjah. Some people have opined that its time lasts up till thirteenth Dhul-Hijjah. During this time, if a woman happens to have her menstrual period, she should not do the Tawaf-al-Ziyarah and perform it only after attaining purity.

**Two Rak'ahs of Salah:** After finishing the Tawaf, come to Maqam-e-Ibrahim. It is better to recite the following verse of the Qur'an at that time:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And make, (O believers), from the station of Ibrahim a place of prayer. (Suratal-Baqarah: 125)

If you easily find a place behind Maqam-e-Ibrahim perform the two (compulsory) *rak'ahs* of the Tawaf, otherwise you can perform them conveniently anywhere in al-Masjid al-Haram.

### **Explanation:**

- Try to perform the two rak'ahs of Tawaf immediately after finishing the Tawaf. However, there is no harm if delayed.

- It is from the Sunnah of the Prophet (PBUH) that these two rak'ahs of Tawaf be performed with Surah al-Kafirun in the first rak'ah and Surah al-Ikhlās in the second rak'ah.
- In case of excessive crowd, effort should not be made to pray the two rak'ahs at Maqam-e-Ibrahim, as it causes trouble to the performers of Tawaf. Therefore, one should perform them anywhere in al-Masjid Al-Haram.

## As-Sa'ee

Back and forth walking seven times between the hills al-Safa and al-Marwah is called Sa'ee. As-Sa'ee begins from al-Safa and ends at al-Marwah. The way to al-Safa goes from the front side of al-Hajjar al-Aswad. After finishing the Tawaf, drink Zamzam water and go to al-Safa hill. Al-Safa and al-Marwah are the two hills which now have been levelled down for the ease of the pilgrims. Hajrah (AS) ran between them seven times in search of water for her son Ismail (AS). The place where men walk with a little speed was a valley between al-Safa and al-Marwah hills from where she was unable to see her son. Therefore, she ran in the valley. Accepting this great sacrifice of Hajrah (AS), Allah taught all the male pilgrims till the Day of Judgment to speed up their movement in the valley. But in view of the delicacy in the female body structure, the Islamic Shari'ah has declared it Sunnah only for the male Pilgrims. One movement from one hill to another in Sa'ee covers a distance of almost three hundred and ninety five meters long. It means that the distance of all the seven

movements is nearly quarter to three kilo meters. The crowd on the upper floor is less as compared to the ground floor.

### **The number of compulsory Sa'ee in Hajj**

One in Hajj al-Ifrad (only that of Hajj)

Two in the Hajj al-Qiran (one for Hajj, another for Umrah)

Some Ulama opine that only one Sa'ee may suffice even in Hajj al-Qiran.

Two in Hajj al-Tamattu (one for Hajj, another for Umrah)

### **Nafl (optional) Sa'ee**

There is no base for the Nafl Sa'ee in Shari'ah.

### **Some Injunctions regarding Sa'ee**

1. Performing Tawaf before the Sa'ee.
2. Beginning the Sa'ee with al-Safa and ending the seventh pass at al-Marwah.
3. Climbing the al-Safa hill a little and making supplications while facing the Qiblah.
4. Speeding up in the movement for men between the green lights.
5. After reaching the al-Marwah hill, supplicating facing the Qiblah.
6. Supplicating anything while walking between al-Safa and al-Marwah silently without raising hands, remembering Allah or reciting the Holy Qur'an.

## Permissible things during the Sa'ee

1. Performing Sa'ee without wudhu (ablution), women having menstruation can perform Sa'ee.
2. Greeting with Salam and talking in case of need.
3. Stopping the Sa'ee in case of need.
4. Performing Sa'ee on wheel chair with valid excuse.

## How to perform Sa'ee?

After reaching al-Safa, it is better to utter with tongue:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ، إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

**Transliteration:** Abda'u bima bada' Allahu bihi, Innas-Safa wal Marwata min Sha'airillah

**Translation:** I start with what Allah has started. Indeed Safa and Marwah are among the marks of Allah."

After that, face the Qiblah, raise your hands like you do in Dua' and say, "*Allahu Akbar*" three times. Also, recite the following Dua, if memorized.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

**Transliteration:** Laallaaha Illallaahu, wahdahu la shareeka lahu. Lahul mulku wa lahum hamdu wa Huwa 'ala kulli shay'in Qadeer. Laa Ilaaha Illallaahu wahdahu, Anjaza wa'dahu, wa Nasara 'Abdahu, wa Hazama l-Ahzaaba wahdahu.

**Translation:** There is none worthy of worship except Allah, He has no partner. To Him is sovereignty and perfect praise. He is Competent to do everything. There is none worthy of worship except Allah, Who fulfilled His

promise, supported His Slave, and defeated the confederates alone.

After that, supplicate excessively in standing position. This is the special place and time for the supplications to be answered. After finishing the supplications, climb down the hill and walk towards al-Marwah in normal manner. Keep on praying without raising your hands or just recite the Holy Qur'an. During Sa'ee too, there is no particular Dua, but one can recite the following Dua:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَكْرَمُ

**Transliteration:** Rabbi'gh fir warham, watajawaz 'amma ta'lam, Innaka Anta al-A'azzul-Akram

**Translation:** O Lord! Forgive, have mercy and be indulgent about that which you know well, verily You are the Mightiest and Most Majestic.

On reaching the green pillar (where the green lights are set up), male Pilgrims should speed up in their movement. After a while, they will see other green pillars where they have to stop running and walk in normal way. After reaching al-Marwah, face Qiblah and supplicate by raising both your hands. This is the first round of the Sa'ee. Move from al-Marwah to al-Safa back like this, and this will be another round. This way, the seventh and last round will finish at al-Marwah. In each round, supplications should be made facing Qiblah on al-Safa and al-Marwah.

## Some rulings regarding As-Sa'ee

- Wudhu is not compulsory for performing Sa'ee. It is, however, recommended to have it. As-Sa'ee can be done even in the state of menstrual period and post childbirth bleeding. So, if a woman happens to have her menstrual period just after finishing her Tawaf, she can

perform As-Sa'ee in the same state of impurity. But she should go outside from the al-Marwah after the completion of her -Sa'ee, and should not enter al-Masjid al-Haram. She should, however, not perform the Tawaf in the state of menstrual period or post childbirth bleeding; she should not even enter al-Masjid al-Haram.

- There is no issue, if Sa'ee is delayed after finishing the Tawaf.
- As-Sa'ee is conditioned to occur after the Tawaf. No Sa'ee is valid without Tawaf, whether it is for Umrah or for Hajj.
- If the Salah begins or the performer gets tired during the Sa'ee, he/she can stop it. After that, it should again be resumed from the place where it was stopped.
- If someone gets doubtful about the number of rounds in Sa'ee, he/she should consider the lesser number and finish it by performing the remaining rounds.
- Woman should not walk faster between the green pillars (where the green lights are set up) like man.

## 6. Number of Tawaf and Sa'ee in Hajj

### Types of Hajj

There are three kinds of Hajj:

1. Tamattu'
2. Qiran
3. Ifrad

#### **Tamattu'**

In Tamattu', the Pilgrim changes into Ihram at the Miqaat with the intention of performing Umrah only. Having performed all the rituals of Umrah; Tawaf, Sa'ee, and shaving the head or trimming the hair, the Pilgrim changes out of Ihram. Thereafter, he changes into Ihram again in Makkah on 7<sup>th</sup> or 8<sup>th</sup> of Dhul-Hijjah, arrives in Mina and performs the rest of the rites and rituals of Hajj like other Pilgrims.

#### **Qiran**

In Qiran, the Pilgrim changes into Ihram at the Miqaat with the intention of Hajj and Umrah both. After Tawaf and Sa'ee of Umrah, the Pilgrim does not shave or trim the hair nor does he changes out of Ihram. He performs the arrival Tawaf which is sunnah for the Pilgrims intended for Qiran. Then leaves for Mina and performs the rituals of Hajj like other Pilgrims.



## Ifrad

In Ifrad, the Pilgrim changes into Ihram with the intention of Hajj only at Miqaat. Having performed the sunnah arrival Tawaf (Tawafal-Qudoom), the Pilgrim proceeds to Mina and completes the rest of rituals of Hajj. The sacrifice of gratitude is necessary in Tamattu' and Qiran while desirable in ifrad.

Since Hajj al-Tamattu' and Hajj al-Qiran both involve an Umrah, two Tawafs and two Sa'ees are to be performed in each, one Tawaf and one Sa'ee for Umrah and one Tawaf and one Sa'ee for Hajj while the Outsiders (Afaqi: those who live beyond the boundaries of a Miqaat) are required to perform Tawaf al-Wida' too. Thus, the number of necessary Tawaf in Hajj, according to the opinion of the Hanafi scholars, is as follows:

### The number of mandatory Tawaf in Hajj

1. **Three in Tamattu':** Tawaf of Umrah, Tawaf-al-Ziyarah, and the Farewell Tawaf exclusively for the Outsiders (Afaqi).
2. **Three in Qiran:** Tawaf of Umrah, Tawaf al-Ziyarah, and the Farewell Tawaf exclusively for the Outsiders (Afaqi).
3. **Two in Ifrad:** Tawaf-al-Ziyarah and the Farewell Tawaf exclusively for the Outsiders (Afaqi).

The arrival Tawaf is also sunnah in Tamattu' and Qiran and, therefore, a Pilgrim should perform four Tawaf in Qiran according to the scholars of Hanafi school of thought. First of all, Tawaf of Umrah which is followed by the Sa'ee for Umrah then the arrival Tawaf which is

sunnah, thirdly, Tawaf al-Ifadah or Tawaf al-Ziyarah which is also called Tawaf of Hajj followed by Sa'ee if not performed after the arrival Tawaf, and finally the Farewell Tawaf which is obligated on the Pilgrims who come for pilgrimage from outside the Miqaat except the women menstruating at the time of departure. According to the Hanafi scholars, a Pilgrim, however, must perform separate Tawaf for Hajj and Umrah when performing Hajj al-Qiran just like one does in Hajj al-Tamattu'. The only difference between Tamattu' and Qiran, according to the Hanafi scholars, is that the Pilgrim in Tamattu' changes out of Ihram after performing Umrah and then again changes into it for Hajj while still in Makkah whereas the Pilgrim performs both Hajj and Umrah with the same Ihram in Qiran. The rest of the rites and rituals are same for both.

The scholars of India and Pakistan (who prefer the interpretations of the prominent and famous scholar of Hadith and Jurisprudence Imam Abu Hanifah born in 80 AH) are of the opinion that one Tawaf is not sufficient in Qiran for the Umrah and Hajj both on the grounds of both being separate acts of worship. They opine that separate Tawaf is mandatory for each i.e. Umrah and Hajj. The hadith which says that in Qiran Umrah merges into Hajj does not mean that one Tawaf will suffice for both. Instead, it means that having completed Umrah, the Pilgrim needs not to change out of Ihram but should carry on with the rituals of Hajj and change out of Ihram at the completion of Umrah and Hajj both after Halaq or Qasr (shaving or trimming the hair). Allah's command, *'Accomplish the Hajj and the Umrah for Allah'* seems to explain that both are separate acts of worship and the accomplishment of both (if started) is mandatory.

However, according to the opinion of the scholars from other schools of thought, the Pilgrim would perform three Tawaf in Qiran; the Arrival Tawaf (Tawaf al-Qudoom) which is sunnah, Tawaf-al-Ziyarah and the Farewell Tawaf (Tawaf al-Wida'). They do not consider that a separate Tawaf of Umrah is necessary in Qiran but Tawaf of Hajj (also called Tawaf al-Ifada) will suffice for Umrah. Scholars supporting both the stands have evidences to support their respective arguments. However, the stance of Imam Abu Hanifah and the Hanafi scholars seems more appropriate to be on the safe side as in majority of other issues. By performing separate Tawaf for Hajj and Umrah to avoid any doubts on the validity and completion of Hajj and Umrah is recommended since people do not get many opportunities to travel for Hajj over and over again. The same is reported from Umar-al-Farooq, Ali al-Murtada, Abdullah ibn Mas'ud, Hasan ibn Ali, Husain ibn Ali (RA) from the Companions and from Mujahid, Qadhi Shuraih, Imam al-Sha'bi, Ibn Shubruma, Ibn Abi Laila, Imam al-Nakha'i, Imam al-Thawri, Aswad ibn Yazeed, Hammad ibn Salamah, Hammad ibn Sulaiman, Ziyad ibn Malik, Hasan al-Basri and Imam Abu Hanifah (may Allah have mercy on them) among the Successors and the generation followed them (tabi'in and the tab' tabi'in). According to a report, even Imam Ahmad ibn Hanbal is also of the same opinion. For further details, kindly refer to page number 184, volume 9 of Umdat al-Qari, the commentary of Badruddinal-'Aini (762-885h) on Sahih al-Bukhari.

Before citing the evidences presented by the Hanafi scholars in support of their opinion, it would be befitting to clarify something regarding Tawaf of the Messenger of Allah (PBUH) during Hajjat al-Wida'. There is unanimous agreement between the scholars on that the Prophet

(PPUH) performed only one Hajj in 10<sup>th</sup> Hijri which is generally called Hajjat al-Wida'. During this pilgrimage, the Messenger of Allah (PBUH) performed his first Tawaf on 4<sup>th</sup> Dhul-Hijjah when he entered Makkah, the second Tawaf (Tawaf al-Ifada) on 10<sup>th</sup> Dhul-Hijjah and then it was on 14<sup>th</sup> Dhul-Hijjah when he performed Tawaf al-wida'.

## Evidences that support opinion of the Hanafi scholars

- Abdullah ibn Mas'ud (RA) narrated that the Messenger of Allah (PBUH) performed two (separate) Tawafs and two (separate) Sa'ees for his Umrah and Hajj. Similarly, Abu Bakr al-Siddiq, Umar al-Farooq and Ali al-Murtada (may Allah be pleased with them) all performed two (separate) Tawafs and two (separate) Sa'ees. (Sunan Dar Qutni, Chapter on Miqaats, vol. 2, p. 264)
- Imran ibn Husain (RA) narrated that the Messenger of Allah performed two separate Tawafs and two separate Sa'ees (for Hajj and Umrah). (Sunan Dar Qutni, Chapter on Miqaats, vol. 2, p. 264)
- Mujahid, a renowned Successor of the Companions (RA) narrated that Abdullah ibn Umar (RA) combined his Hajj and Umrah i.e. intended Qiran and he performed two separate Tawafs and two separate Sa'ees (for the Hajj and Umrah) and said, 'I saw the Messenger of Allah (PBUH) do what you saw me doing.' (Sunan Dar Qutni and Ma'arif al-Sunan: vol. 6, p. 609)
- Ibrahim ibn Muhammad ibn al-Hanafiyyah (RA) narrated that he accompanied his father in Hajj and he

(his father) combined the Hajj and Umrah i.e. changed into Ihram for Hajj al-Qiran and performed two separate Tawafs (for the Hajj and Umrah) and two separate Sa'ees (for the Hajj and Umrah). Then he told me that Ali (RA) did the same and he (Ali) told him (his father, Muhammad ibn al-Hanafiyyah) that the Messenger of Allah (PBUH) did the same. (al-Sunan al-Kubra by al-Nasa'i, Musnad Ali) (Nasb al-Rayah, Chapter on Hajj al-Qiran, vol. 3, p. 110)

- It was narrated by Hasan ibn Ammarah from Hakam from Ibn Abi Laila (RA) that Ali (RA) performed two Tawafs and two Sa'ees in his Hajj and said that the Messenger of Allah (PBUH) also did so. ((Sunan Dar Qutni, Chapter on Miqaats, vol. 2, p. 263)
- It was narrated by Mansur ibn al-Mu'tamir from Ibrahim al-Nakha'i from Abu Nasr al-Sulami that Ali (RA) said, 'When I changed into Ihram for Hajj and Umrah, I performed two Tawafs and two Sa'ees.' Mansur narrated that he met Mujahid who had issued a fatwa that there is only one Tawaf for those performing Qiran and narrated this hadith to him. Thereupon, Mujahid said: "Had I known this before, I would have not issued that verdict and would instead have given a Fatwa of two Tawafs (for a Qarin-one who performs Qiran) but from onwards I will issue fatwa of two (separate) Tawafs (for the Hajj and Umrah). (Kitab al-Athar, Book on Hajj Rituals, Chapter on Qiran and the excellence of Ihram)
- Ziyad ibn Malik reported from Ali and Abdullah ibn Mas'ud (RA) that they both said: "Two Tawafs should

be performed in Qiran (separately for Hajj and Umrah).” Musannaf Ibn Abi Shaibah, Chapter on Qiran, *those who say to perform two Tawafs*)

- It is reported from Hasan ibn Ali (RA) in Musannaf Ibn Abi Shaibah that he said: “When you put on Ihram for Hajj al-Qiran, perform two Tawafs and two Sa’ees (separately for the Hajj and Umrah).”
- Allama Ibn Hazm in his Mujalla (vol. 7. P. 175) reported from Husain ibn Ali (RA) that he said: “When you put on Ihram for Hajj al-Qiran, perform two Tawafs and two Sa’ees (separately for the Hajj and Umrah).”

### Answer to the evidences of the three Imams

The other scholars cite as evidences some hadiths reported from Jabir, Ayesha and Abdullah ibn Abbas (RA) by Imam Bukhari, Muslim and Tirmithi which mention that the Messenger of Allah (PBUH) put on *ihram* for Hajj al-Tamattu’ and performed only one Tawaf. All these hadiths are mu’awwal i.e. reinterpreted. No scholar has taken them in their apparent meaning because all the scholars are unanimous that the Messenger of Allah (PBUH) did perform three Tawafs and not only one. Reinterpreting the narrations, the three Imams maintain that the ‘one Tawaf’ referred to in such hadiths means Tawaf al-Ziyarah which subsumed Tawaf of Umrah while the Hanafi scholars take this ‘one Tawaf’ to mean Tawaf of Umrah in which Tawaf al-Qudoom was merged. Another possible interpretation is that this was Tawaf of Tahallul (coming out of the ritual state of Ihram) and it is clear that he (PBUH) performed only one such Tawaf which ended his state of Ihram and that was Tawaf al-Ziyarah because, since he had put on Ihram for Qiran, he did not come out of the state of Ihram.

It is clear that these hadiths are not specific in meaning but are open to interpretation instead.

## Two Sa'ees in Hajj al-Qiran

Similarly, the scholars also differ regarding Sa'ee. According to Hanafi scholars, the Pilgrim would perform two separate Sa'ees - one for Hajj and one for Umrah – in Qiran just as he is required to perform two separate Tawafs while other scholars opine that one Sa'ee would be enough for the Hajj and Umrah both in Qiran. As evidences for their argument, three Imams other than Abu Hanifah present the hadiths that have mentioned one Sa'ee beside one Tawaf. On the other hand, Hanafi jurists present the hadiths that clearly mention two Sa'ees in Qiran in support of what they maintain. Also, whether the Prophet (PBUH) performed Sa'ee on foot or riding, we have hadiths that mention both. In order to remove this contradiction on the face of it, it could be said that the Prophet (PBUH) performed Sa'ee once on foot and the second time he performed it riding.

## Number of mandatory Sa'ee in Hajj

Based on the hadiths of the Prophet (PBUH), Hanafi scholars hold that performing Sa'ee twice in Hajj al-Tamattu' and Hajj al-Qiran is mandatory while only one is compulsory in Hajj al-Ifrad.

## Conclusion

The issue under discussion has been a disputed one since the beginning. Both schools have their arguments. The hadiths on which the view of the three Imams is based are although stronger in terms of chain of narrators yet their

apparent meaning is not intended according to any scholar. They have been interpreted with numerous possible meanings. They, therefore, cannot be argued with to substantiate any claim. On the contrary, the chains of narrators for the hadiths with which Hanafi scholars make argumentation have been technically challenged. But they have supplied sufficient answers to all the objections. Moreover, these arguments are perfectly clear in their meaning and establish the view that two extra Tawafs and two additional Sa'ees, apart from the Tawaf al-Wida', are compulsory in Hajj al-Qiran. Furthermore, the view of the Hanafi scholars is based on utmost prudence; if a person performs two Tawafs and two Sa'ees separately for Hajj and Umrah in Hajj al-Qiran, no scholar of the world regard it as defect in the Hajj as per Shari'ah. On the contrary, if only one Tawaf or one Sa'ee is performed in Hajj al-Qiran, *Dum* will be required from such a person according to Hanafi scholars who have consistently been rendering their services to the Qur'an and Sunnah being in majority for the period of more than one thousand years. So, to choose the safest way, one should perform two Tawafs and two Sa'ees separately in Hajj al-Qiran just like one does in Hajj al-Tamattu'.



## 7. Order of the rituals to be performed by the Pilgrims on 10<sup>th</sup> Dhu al-Hijjah

10<sup>th</sup> Dhul-Hijjah is the busiest day for the Pilgrims. There are four rituals to be performed by the Pilgrims on this day:

- (1) Rami (throwing pebbles at the last Jamrah)
- (2) Offering sacrifice
- (3) Halaq or Qasr (shaving or trimming the hair)
- (4) Tawafal-Ziyarah and Sa'ee in Hajj

**Explanation:** The ritual of Ram'yal-Jamrat (stoning the Satan) may be performed from daybreak to sunset (Maghrib). If one fails to perform the ritual before Maghrib, one may do it at night. Offering sacrifice, shaving or trimming the hair (*halaq* or *qasr*), Tawaf al-Ziyarah and Sa'ee of Hajj, however, are not necessary to be performed on 10<sup>th</sup> Dhul-Hijjah. The Pilgrims are allowed to perform these rituals till 12<sup>th</sup> Dhul-Hijjah while some scholars are of the opinion that one may perform them till 13<sup>th</sup> of the month. It is, however, recommended that one should complete all these rituals on the very 10<sup>th</sup> of Dhul-Hijjah. The following hadith recorded by Imam Muslim in his Sahih, as a universal guidance for all the generations to come till the Last Day, deals with the order as maintained by the Messenger of Allah (PBUH) while performing all these rituals of 10<sup>th</sup> Dhul-Hijjah during Hajjatal-Wida':

Anas (RA) reported: "When Messenger of Allah (PBUH) went to Mina, he came to Jamrat-ul-'Uqbah and stoned it. After that, he went to his lodging in Mina and sacrificed.

Then he said to the barber, 'take (shave from here)' and pointed at his right side. Then he pointed at his left side. Then he distributed his hair among the people." (Sahih Muslim, Book of Pilgrimage, Chapter: The Sunnah on the day of sacrifice is to stone the Jamrah, then offer the sacrifice, then shave the head, and shaving should be started from the right side of the head).

Muslim also reported from Jabir (RA) that he said: I saw the Messenger of Allah (PBUH) stone the Jamrah while on his camel saying: "O people, learn your rituals (of Hajj) for I do not know whether I will perform Hajj again after this year."

In view of the Prophetic injunctions and practices, the whole Ummah unanimously agrees that the Pilgrims should perform all the rituals of 10<sup>th</sup> Dhul-Hijjah maintaining the same order as reported from the Messenger of Allah (PBUH). The Pilgrims, therefore, are advised to perform all the four rituals in accordance with the order maintained by the Master of all the Prophets during the only Hajj he performed. But the question remains as to what should a Pilgrim do if he breaks the order? For instance, if a person sacrifices before Rami or shaves his head before performing the ritual of throwing pebbles, will it require any *dum* from him? Opinions differ between the scholars regarding this case. The scholars unanimously agree that maintaining order between Tawaf al-Ziyarah and the rest three rituals namely Rami, Sacrifice and Halaq is not necessary. The Pilgrims are allowed to perform Tawaf al-Ziyarah before or after Rami, Sacrifice and Halaq or Qasr (shaving or trimming the hair). Tawaf al-Ziyarah may be performed in usual clothes or in the state of *Ihram* after the completion of all the three remaining rites. There is also unanimous agreement between the scholars that since offering sacrifice is not obligatory for a

Mufrid (one performing Hajj al-Ifrad {Hajj only}), such a person is not bound to maintain the prescribed order with regard to sacrifice as well. According to Imam Abu Hanifah (RA), maintaining order between Rami, Sacrifice and Halaq or Qasr is obligatory for those performing Hajj al-Qiran (Combined Hajj) or Hajj al-Tamattu' (Advantageous Hajj). Hence, according to Imam Abu Hanifah (RA), breaking the order between Rami, Sacrifice and Halaq or Qasr by such a Pilgrim will necessitate *dum*. As regards Imam Abu Hanifah's opinion, however, it must be noted that if a person breaks the order due to lack of information regarding the issue, no *dum* will be required from him according to Imam Abu Hanifah too as clarified by his renowned disciple Imam Muhammad (RA). The following statement of Abdullah ibn Abbas (RA) substantiates the opinion of Imam Abu Hanifah:

"Whoever *prepones* or *postpones* any article of Hajj, he should sacrifice an animal."

Another argument in support of Imam Abu Hanifah's opinion may be presented as follows:

The Shari'ah allows shaving head for a Pilgrim if it becomes inevitable for him to shave because of too many lice in his hair and obliges him to offer *fidyah*—either by fasting, paying *sadaqah* or sacrificing- in exchange as the ruling is dealt with by the glorious Qur'an in surat al-Baqarah, verse 196. Since shaving done in advance due to an excuse necessitates fasting, paying *fidyah* or offering *dum*, the ruling implies that *dum* is more necessary in case one shaves his head without any excuse before offering Sacrifice or performing Rami.

To present a rational proof to substantiate the view, it could be said that since delaying in Miqaat place i.e. passing the Miqaat without changing into *Ihram* necessitates *dum*, postponing any ritual to be performed on 10<sup>th</sup> Dhul-Hajjah

in prescribed time or say changing the prescribed order of the rituals should require *dum* too. The proper order to carry out the rituals of 10<sup>th</sup> Dhul-Hijjah is performing Rami, offering Sacrifice and shaving or trimming the hair respectively.

According to Imam Malik (RA), shaving or trimming the hair before performing Rami will entail *dum*. (Al-Mudawwanat al-Kubra: vol. 1, p. 23)

On the other hand, Imam Ahmad ibn Hanbal, Imam al-Shafi'i and the both renowned disciples of Imam Abu Hanifah, Imam Abu Yusuf and Imam Muhammad (RA) hold that maintaining order is not obligatory between the said rituals while they consider it sunnah nonetheless. (Radd al-Mukhtar: vol. 2, p. 250, Bada'i al-Sana'i: vol. 2, p. 141). Wilful alteration of the order, however, is disliked by all. To substantiate their viewpoint, they cite a number of famous hadiths recorded by al-Sihah al-Sittah (the six most authentic collections of hadith) which quote the Messenger (PBUH) to have said, 'there is no harm in it' when he was asked about shaving before offering sacrifice and shaving before performing Rami after completing Hajj. Abdullah bin Amr ibn al-Aas (RA) narrated:

Allah's Apostle (PBUH) stopped (for a while near the Jamrah) at Mina during his last Hajj for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the Had'y (sacrificing animal)." The Prophet (PBUH) said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before Rami (throwing of the pebbles) at the Jamrah." The Prophet (PBUH) said, "Do Rami now and there is no harm." The narrator added: So on that day,

when the Prophet (PBUH) was asked about anything (as regards the rituals of Hajj) performed before or after its due time, his reply was: "Do it (now) and there is no harm." (Sahih Bukhari)

The three Imams along with the two disciples of Imam Abu Hanifah took the word '*haraj*' (harm) to mean harm in both the worlds. Hence, such a person neither will be required to offer *dum* for violating the order nor will he incur sin any in the Hereafter. On the contrary, Imam Abu Hanifah (RA) took the word (*haraj* meaning harm) to mean harm in the Hereafter. So, according to Abu Hanifah, one will not incur any sin if one alters the order of these three rituals. It should be noted that the Companions (RA) who unknowingly changed the order lacked acquaintance with religious rulings regarding the issue as the wording of the hadith itself indicates. As mentioned before, breaking the order due to lack of acquaintance with religious rulings does not entail offering *dum* according to Imam Abu Hanifah as well. However, if a person intentionally alters the order, *dum* will be required of him as per Abu Hanifah's opinion.

A seminar was held by Islamic Fiqh Academy, India under the supervision of Qazi Mujahidul Islam Qasmi in which a number of Islamic scholars and jurists were invited to discuss the issue. Although, according to Imam Abu Hanifah (RA), it is necessary to maintain the prescribed order between the rituals of 10<sup>th</sup> Dhul-Hijjah (Rami, Sacrifice and Halaq or Qasr) yet it has become almost impossible to keep the order in current circumstances due to specific administrative issues. Moreover, the Govt. of Saudi Arabia has established slaughterhouses that undertake sacrificing animals for the Pilgrims and it is felt

that since maintaining order of the rituals is not obligatory according to their opinion, they usually show no care for it. Given this, it would be appropriate to adopt the view of those scholars including the two disciples of Imam Abu Hanifah from the Hanafi school of Jurisprudence who are of the opinion that maintaining order is not compulsory. A number of valuable academic papers were presented by different noble *muftis*. In view of the opinion expressed by majority of the scholars, it was concluded that the opinion upheld by the majority of the Imams including the two disciples of Imam Abu Hanifah is also based on solid religious evidence and giving preference to the opinion held by the two disciples of Imam Abu Hanifah over that of his when the two differ with him about an issue has never been uncustomary between the *ashab al-fatwa* jurists. The Pilgrims are, therefore, advised to observe the order as much as possible for that is the proper way to act upon. Nonetheless, there is, of course, room for following the opinion of the Sahibain (the two disciples i.e. Imam Abu Yusuf and Imam Muhammad) and the rest three Imams in case of extreme temperature, milling crowd and the distance of the slaughtering place, etc. Hence, *dum* would not be obligatory even if these rituals were fulfilled in contrast to the prescribed order.

In contradiction to the sunnah of the Messenger of Allah (PBUH) and the practice of his noble Companions (RA), some people nowadays are seen propagating among the Pilgrims that they may perform the rituals of 10<sup>th</sup> Dhul-Hijjah (Rami, Sacrifice and Halaq or Qasr) the way they find convenient for themselves. Even if we accept that maintaining order between these rituals are not obligatory, it makes no sense that we should go on pursuing people to disregard the sunnah of the noble Prophet (PBUH) while

performing these rites and encourage to perform the rites the way they find convenient for themselves. This goes totally against the soul of Shari'ah. Ulama should instruct the Pilgrims to follow, while performing the rituals of 10<sup>th</sup> Dhul-Hijjah, the order maintained by the Messenger of Allah (PBUH) along with more than a hundred thousand Companions (RA) during Hajjat-al-Wida' who followed the same. However, if a Pilgrim mistakenly, unknowingly or due to any problem, fails to maintain the prescribed order while performing the rituals, *dum* is not be required from him Insha Allah, as the Messenger (PUBH) comforted those Companions (RA) who unknowingly made mistakes by saying, 'no harm' when they enquired him. But the fact is that the rest of the Companions exceeding one hundred thousand in number performed the rituals maintaining the same order as shown by the noble Messenger (PBUH). It's also worth noting that the very wordings of the Companions (RA) who made mistakes when telling the Messenger (PBUH) what they had done make it clear that they did so due to lack of knowledge and thereupon the Messenger (PBUH) comforted them saying, 'there is no harm.'

To be brief, we should maintain the prescribed order as much as possible especially regarding issues that we have a choice over. We might not know if our sacrifices have been offered but we surely know whether we have thrown pebbles or not and, similarly, we have the choice of shaving or trimming the hair. Therefore, we should shave or trim the hair only after stoning jamrah and only when it appears more probable that sacrifice would have been offered on our behalf.

May Allah, the Exalted, make it easy for all the Pilgrims and accept their Hajj. Amen!





## 8. Important Rulings regarding al-Rami

### Al-Rami

Throwing pebbles at Al-Jamarat is known as Al-Rami.

### Al-Jamarat

Al-Jamarat are the three well known places in the plains of Mina where three huge pillars have now been erected.

In abiding by the commandment of Allah, following the way of the Prophet (PBUH) and imitating the action of prophet Ibrahim (AS), pebbles are thrown at three places. The one which is closer to the Masjid Al-Khaif is called al-Jamrat al-Ula, the middle one is known asal-Jamrat al-Wusta, while the last one in the direction of Makkah is called al-Jamrat al-Uqba or al-Jamratal-Kubra. The Devil tried to tempt Ibrahim (AS) at these three places. He reacted by throwing pebbles at the Devil. Therefore, Allah, the Exalted, made this act of Ibrahim (AS) compulsory for all the Pilgrims till the Day of Judgment. In an apparent sense, the Pilgrims throw pebbles at Al-Jamarat. But in fact, this act is meant to reprove the Devil. Abdullah ibn Abbas (RA) says: "At the Satan, you throw the pebbles, and you follow the way of your forefather Ibrahim." (Recorded by Ibn Khuzaimah in his Sahih and by Hakim and the wording is as recorded by Hakim. He classified it as Sahih according to the condition set forth by Imam Bukhari and Muslim)

## The Shari'ah ruling regarding al-Rami

Striking al-Jamarat with pebbles is one of the compulsory acts of Hajj, quitting which will require a Dum (offering a sacrifice as an atonement for any mistake while performing Hajj or Umrah) from the Pilgrim. On the tenth, eleventh and twelfth of Dhul-Hijjah, performing *Rami* (throwing a total number of forty nine pebbles at Jamarat) is compulsory for a Pilgrim. The *Rami* of the thirteenth Dhul-Hijjah (throwing twenty one pebbles), however, is optional. If one stays at Mina in the night following the day of twelfth Dhul al-Hijjah, throwing twenty one pebbles on thirteenth Dhu al-Hijjah will become compulsory. This way, all seventy pebbles would be used till thirteenth of Dhu al-Hijjah.

## Virtues of al-Rami

Abdullah ibn Abbas (RA) narrates that the Prophet (PBUH) said: "If you threw stones at Al-Jamarat, there would be a light for you on the Day of Judgment." (Recorded by Al-Bazzaz: Sahihal-Targhib: 1157)

Abdullah ibn Umar (RA) narrates that the Prophet (PBUH) said: "As for your striking the Al-Jamarat with pebbles, one of your major sins will be forgiven for each pebble you threw." (Recorded by al-Tabrani in al-Kabir and al-Awsat, by al-Bazzaz, by Ibne Hibban in his Sahih)

## Picking the pebbles

Pick up the pebbles (the size of big grams) when leaving Muzdalifah for Mina. However, picking the pebbles right in the plains of Muzdalifah is not compulsory. They can be picked in the plains of Mina as well.

## Tenth Dhul-Hijjah

Only throwing seven pebbles at al-Jamrat al-Uqba is compulsory on tenth of Dhul-Hijjah.

## Time of al-Rami

The Sunnah time of throwing pebbles on the tenth Dhul-Hijjah begins from the sunrise and lasts till the sun declines (zawal). The pebbles can, however, be thrown till sunset without any detestability (*karahiyyah*). If someone could not perform Rami till sunset, he can perform it till the next morning. Some scholars have allowed throwing pebbles right from the dawn on tenth Dhul-Hijjah instead of sunrise. In short, Rami can be done in full twenty four hours of tenth Dhul-Hijjah.

## How to perform al-Rami?

On reaching the plain of Mina, first of all strike the biggest and the last Jamrah with seven pebbles. As for the way how to throw the pebbles, stand on a little distance from the big Jamrah and throw the pebbles with right hand in seven times. Remember to pronounce *Bismillahi Allahu Akbar* each time.

## How to perform al-Rami on behalf of others?

If one has to perform al-Rami on behalf of others on the tenth Dhul-Hijjah, he should throw his own seven pebbles first and then throw on behalf of others seven times.

## Eleventh and twelfth Dhu al-Hijjah

On the eleventh and twelfth Dhul-Hijjah, throwing pebbles at all the three Jamarat is compulsory.

## Time of al-Rami

On both days, the Sunnah time of throwing pebbles at all the three Jamarat begins from the decline (zawal) of the sun and lasts till sunset. However, one can do it even in the following night till the next morning, in case one fails to do it in the prescribed time.

## How to perform al-Rami

First of all throw seven pebbles in seven times at the smallest Jamrah (the one closer to Masjid Al-Khaif) saying *Bismillahi Allahu Akbar*. After that, move a little forward and slide right or left. Face the Qiblah and pray excessively raising your hands. After that, throw seven pebbles at the middle Jamrah. Again slide right or left and pray excessively. At last, throw seven pebbles at the third and the biggest Jamrah and come back to your tent without praying.

**Note:** Throwing pebbles before the decline (zawal) of the sun on the eleventh and twelfth Dhul-Hijjah is not permissible. If someone did so, he will be required to throw again after the decline (zawal) of the sun; otherwise he will have to offer *dum*. No school of jurisprudence has allowed throwing pebbles before the decline (zawal) of the sun on the eleventh and twelfth Dhu al-Hijjah. From the decline (zawal) of the sun till the next morning, one is allowed to throw pebbles, which stands nearly seventeen hours. Moreover, there is no over crowd on Al-Jamarat at night. Therefore, seeking permission for throwing the pebbles before the decline (zawal) of the sun is not better.

## Throwing pebbles on behalf of the others

The way of throwing pebbles on behalf of the others on the eleventh, twelfth and thirteenth Dhul-Hijjah is that you should first throw your own seven pebbles at each Jamrah, and then throw on behalf of the others.

## Back to Makkah

You can depart from the plain of Mina after throwing pebbles on each Jamrah on twelfth Dhul-Hijjah. But make sure to depart before the sunset.

## Clarification

If you want to leave Mina on the twelfth Dhul-Hijjah, depart before the sunset. After the sunset, going without throwing the pebbles of the thirteenth Dhul-Hijjah is detestable (*makruh*), though it is, according to the opinion of Imam Abu Hanifa, not compulsory. But if you happen to be in Mina at the dawn of the thirteenth Dhul-Hijjah, Rami of the thirteenth Dhul-Hijjah will become compulsory. If you leave the plains of Mina without performing Rami, a *dum* will be binding upon you. According to other Ulama, if the sun sets on the twelfth Dhul-Hijjah and you are still in Mina, you will necessarily have to throw the pebbles of the thirteenth Dhul-Hijjah. However, if a person is ready to depart from Mina on the twelfth Dhul-Hijjah, but he got delayed due to rush and the sun sets, he can go from Mina without any detestability. For him, throwing the pebbles of thirteenth Dhu al-Hijjah is not compulsory.

## Thirteenth Dhul-Hijjah

If you leave Mina after throwing the pebbles of the twelfth Dhul-Hijjah, Rami of the day 13 will not be compulsory on

you. But if you want to leave Mina after throwing the pebbles of the thirteen Dhul-Hijjah, as it is better, you should stay at Mina in the night falling after the twelfth Dhul-Hijjah. On the thirteenth Dhul-Hijjah, throw seven pebbles at each Jamrah after the decline (zawal) of the sun like you did on the eleventh and twelfth Dhul-Hijjah and then leave. According to the opinion of some Ulama, throwing pebbles before the decline (zawal) of the sun is permissible only on the thirteenth Dhul-Hijjah, as it is allowed only till sunset on this day. But it is again better to throw the pebbles after the decline of the sun even on the thirteenth Dhul-Hijjah.

### Some points to be noted:

- Talbiyah which was repeatedly being invoked since changing into Ihram should be stopped immediately after throwing the first pebble on the big Jamrah on the tenth Dhul-Hijjah.
- On tenth Dhul-Hijjah, the pebbles should be thrown only at the big Jamrah (the one closer in the direction of Makkah).
- Throwing seven pebbles all together will be taken only as one. Therefore, the six remaining pebbles will still be binding on you, ignoring which will require *dum*.
- It is not necessary that the pebbles hit the Jamrah. It will suffice if it falls in the ditch, as only this much is actually needed.
- The pebbles should be like grams in size or a little bigger.
- It is better if Makkah is on your left shoulder and Mina on your right shoulder while throwing pebbles.

- If you face any kind of troubles while throwing the pebbles, have patience and strictly avoid quarrelling and arguing.
- Women and weak people should avoid throwing pebbles when it is crowded. They should prefer to throw after the decline (zawal) of the sun when it is less crowded or at night. Putting your life to danger is not suitable. Moreover, one should happily act upon the facilities and relaxations offered by Allah, the Exalted.
- At the time of Rami, no particular position or condition is necessary. Thus, it is allowed in any case; walking, standing or sitting on anything, with or without purity, facing the Qiblah or without it.
- If one gets doubtful of a pebble whether it fell in the ditch or not or in doubt about the number of the pebbles he threw, it is better to throw the pebble he is in doubt afresh.
- If someone quits the Rami of every day or just quits all or most of the pebbles of one day, he will be required to pay a *dum*. But if someone quits a few pebbles of one day, for example, quits three pebbles of the first day and ten pebbles of the other days altogether, he will have to pay one Sadaqa al-Fitr or its price for each pebble.

**Note:** Nowadays, some women do not throw pebbles of their own and ask their husbands or other *mehram* (relatives of a women with whom marriage is Haram) to throw on their behalf. It is well to remember that deputing someone else to throw your pebbles without any excuse is

not permissible in the Shari'ah. It will require *dum*. However, the pebbles can be thrown on behalf of the people who cannot walk to the Jamarat due to weakness or sickness.



## 9. Common mistakes committed by the Pilgrims

Hajj is a form of worship mandatory for Muslims who are physically and financially capable of undertaking the journey once in a lifetime. However, the Prophet's (PBUH) teaching explicitly urges man to perform this act more than once. The Prophet (PBUH) said: "Perform Hajj and 'Umrah consecutively; for they remove poverty and sin as bellows removes impurities from iron." (Sunan Ibne Majah)

Man seldom gets the opportunity to perform Hajj repeatedly in his life. The Hajj related issues are too difficult to be well understood without practically performing it. Also, lack of sufficient preparation for the Hajj leads common Pilgrims to commit mistakes. Some of the mistakes even invalidate the Hajj or mandate the *Dum* (offering of a sacrifice as a penalty for a mistake during the performance of Hajj or 'Umrah). Therefore, the Hajj pilgrims should learn well about the following mistakes usually committed by the Pilgrims generally, so that their Hajj can be performed in the correct way and the Hajj becomes Hajj Mabroor (accepted) which brings Jannat-ul-Firdaus in return. The Prophet (PBUH) is reported to have said: "(The performance of) 'Umrah is expiation for the sins committed between the current and the previous 'Umrah; and the reward of Hajj Mabroor is nothing but Jannah." (Sahih Bukhari and Sahih Muslim).

1. Spending unlawfully gained wealth in Hajj: One should spend only his/her lawfully gained wealth for Hajj and 'Umrah, as the Prophet (PBUH) says: "Allah is pure and He, therefore, accepts only that which is pure."

Also it is reported by Abu Hurairah (may Allah be pleased with him) that the Prophet (PBUH) said: "As soon as a pilgrim sets out for Hajj with a provision which is lawful, and puts his foot in the stirrup (rides his mount) and calls out: 'O, Allah! Here I am in response to Your call,' an announcer answers him from the heavens above, saying: 'Your call has been heard; you are a happy one; your provisions are lawful, your mount is lawful and your pilgrimage is free of sin and acceptable.' But, if his provisions are unlawfully gained, and he puts his foot in the stirrup and calls out: 'O Allah! Here I am in response to Your call,' an announcer from the heavens above answers him back, saying: 'Your call is not accepted; nor are you welcome; your food is unlawful; your provisions are unlawful; and your pilgrimage is not free of sin and is unacceptable.' (Recorded by Al-Tabrani)

2. We must always be content only with lawful earnings, though they apparently seem small in quantity. We must always avoid all the means of unlawful gains. The Prophet (PBUH) says: "Do not feed and grow your body with unlawful earnings, as the fire is better than this." (Al-Tabrani)
3. Not enquiring the rulings of the Hajj before starting the journey. The Hajj pilgrims should consult the 'Ulama before starting the journey and learn well about the rulings of the Hajj.
4. Some people have rumoured that if someone performed 'Umrah, the Hajj also becomes mandatory on him. This is a wrong notion. If a person is not

financially capable; the Hajj does not become obligatory upon him only because of performing the Umrah. The Hajj does not become compulsory merely due to performing Umrah, even if the Umrah is performed in the months of Hajj.

5. Performing Hajj on behalf of others without performing one's own Hajj.
6. Not being mindful of Salah during the period of Hajj. It is well to remember that if one misses a single *Farz* (obligatory) Salah due to negligence, even hundred *Rak'ahs* of *Nafil* (supererogatory) Salah in the premises of Haram cannot make it up. Moreover, those who do not care for Salah, get deprived of the blessings of the Hajj and their Hajj is not accepted.
7. Quarrelling, fighting and even showing anger to someone is bad in this blessed journey of Hajj. Allah says: The Hajj is to be performed in the certain fixed months. So whoever undertakes Hajj in them, there should be no obscenity, no sin, and no disputes in the Hajj. (Surah Al-Baqarah: 197) Also the Prophet (PBUH) said: "Whoever performs Hajj and does not commit any obscenity or commit any evil will go back (free of sin) as on the day his mother bore him." (Sahih Bukhari and Sahih Muslim)
8. One of the major mistakes is to cross the *Miqat* (the stations at which the Pilgrims are required to put on *Ihram*) without *Ihram*. Those traveling by airplane should wear *Ihram* right on the airport or they should board on the airplane with *Ihram* and wear it before crossing *Miqat*.

9. Some people do *Idtiba'* (the right side of the upper garment be passed through the right armpit so that the right shoulder may remain open, and put both the falling sides on the left shoulders) right from the beginning which is wrong. *Idtiba'* is sunnah only during *Tawaf*. Thus, the Salah should be performed hiding both the arms.
10. Some people, while attempting to kiss the Black Stone, cause troubles to others. The fact is that kissing the Black Stone is merely sunnah, while causing troubles to others is *Haram*. The Prophet (PBUH) specially instructed Umar (may Allah be pleased with him): 'You are a healthy person. Therefore, do not resist with people while kissing the Black Stone. If you find the space, then kiss. Otherwise only face it and say *Takbir* and *tahleel*.'
11. Apart from kissing the Black Stone, one should neither face nor turn his back towards the Ka'ba while performing *Tawaf*. Thus, you should face the front direction and the Ka'ba should be at your left side while performing *Tawaf*. But if you happen to face the Ka'ba while performing *Tawaf*, the *Dam* will not be obligatory upon you. You should, however, avoid doing so intentionally.
12. Some people, apart from the Black Stone, kiss and touch some part of the Ka'ba itself which is wrong. That which is to be kissed is only the Black Stone or the door of the Ka'ba. One must not touch any part of the Ka'ba while performing *Tawaf* apart from *al-Rukna-Yamani* (the corner of the Ka'ba that faces the direction of

Yemen) and Black Stone. However, after finishing the *Tawaf* and Salah, clinging to the *Multazam* (The area between the Black Stone and the Door of the Ka'ba is called the *Multazam*) and supplicating to Allah is proved from the Prophet (PBUH).

13. Kissing *al-Ruknal-Yamani* or waving hands towards it is wrong. Man is only allowed to touch it during the *Tawaf*, if it is easily possible without causing troubles to others.
14. Some people even kiss the *Maqaam Ibrahim*. Allamah Nawawi in his *Idaah* and Ibn Hajar Makki in his *Tawdeeh* have written that kissing the *Maqame Ibrahim* is *makrooh* (detestable).
15. Some people stops near the Black Stone for a long time while performing *Tawaf*. Doing so is wrong, as it may cause problems to other performers of *Tawaf*. One should stop there only for a little while and go ahead only waving hands towards the Black Stone and saying Allahu Akbar.
16. Some Pilgrims, who forget to wave their hands towards the Black Stone, come back to it and try hard to wave their hands. It causes major problems to others. So, if this happens and the crowd is bigger, there is no need to come back. That is because kissing the Black Stone or waving towards it is merely a sunnah act and not compulsory.
17. Kissing hands after touching the *al-Rukn al-Yamani* (like the Black Stone) during *Tawaf* is wrong.

18. Considering any particular *dua* as necessary for every round of the *Tawaf* and *Sa'ee* is wrong. One can pray whatever one likes and in any language one wills.
19. Trying to perform two Rak'ahs of *Tawaf* near the *Maqam Ibrahim* while causing harms to others in case of a large excessive crowd is wrong. One should perform two Rak'ahs wherever he/she finds place in al-Masjid al-Haram.
20. Supplicating loudly during the *Tawaf* and *Sa'ee* is wrong, as it intervenes others' prayers.
21. Some people, when doubtful about the number of the rounds in *Tawaf* or *Sa'ee*, try to perform it afresh. This is wrong. One should consider the lesser number in count and finish the remaining rounds.
22. Some people after reaching the mount Safa or Marwa wave their hands towards the Ka'ba. Doing so is wrong. One should raise hands like in the state of prayer and supplicate. Waving the hand is not permitted.
23. Some people perform the *Nafil Sa'ee*, while it has got no basis in the Islamic teachings.
24. Some Pilgrims climb up the Mount of Mercy (Jabal-e-Rahmat) in the plain of Arafat and make supplication. Notably, there is no virtue in climbing the mountain. One can supplicate under it or anywhere in the plain in the standing position raising hands and facing the *Qiblah*.
25. In the plain of Arafat, making supplication facing the Mount of Mercy with back towards the Ka'ba is wrong. One should ensure to face the Ka'ba while supplicating

whether the Mount of Mercy is in the front or at backside.

26. Performing Maghrib Salah or Maghrib and Isha Salah together on the way to Muzdalifa from Arafat is not correct. One should perform both Prayers together only after reaching Muzdalifa.
27. Some people get out of Arafat and stay at night anywhere before the Muzdalifa mistaking it for the right place. It may mandate *Dum* on them. Thus, they should ensure to stay only at Muzdalifa.
28. Picking the pebbles right after reaching Muzdalifa before performing Maghrib and Isha prayers is not correct. The Pilgrims should first of all perform both Prayers immediately after reaching Muzdalifa.
29. Most of the Pilgrims hasten to perform the Fajr Salah of 10<sup>th</sup> Dhul-Hijjah at Muzdalifa. In this haste, they do not care for facing the *Qiblah* which invalidates their Salah. Therefore, one should perform the Fajr Salah only after its time falls and ensure facing the *Qiblah* correctly.
30. In Muzdalifa, supplication is made excessively by raising hands towards the plain of Arafat after Fajr Salah. But most of the Pilgrims miss the stay of this important time.
31. Some people begin to throw the pebbles even before its time, while throwing the pebbles before time is not permitted. Pebbles can be thrown after Fajr Salah and onwards at the first day; that is the tenth of Dhul-Hijjah. Some jurists have allowed it from the rise of the dawn. But on 11<sup>th</sup> and 12<sup>th</sup> of Dhul-Hijjah, pebbles can be

thrown only after the decline (zawal) of the sun or the *adhan* for Zuhr prayer. However, if a person could not throw the pebbles before the sun set, he can throw the pebbles of every day at the following nights.

32. While throwing the pebbles, some people think that the Satan stays at that place, and therefore some people are sometime heard speaking foul words. Even they are seen to throw shoes on the Satan. This has got no basis. Small pebbles are thrown only following in the footsteps of Ibrahim (AS). When Ibrahim (AS) was going to sacrifice his son Ismail (AS) following the commandment of Allah, the Satan tried to deviate him at these three places. Ibrahim (AS) threw pebbles on the Satan at these places.
33. Some women do not throw the pebbles themselves due to excessive crowd. Their *mahram* relatives throw them on their behalf. The *Dum* is compulsory on such woman, as the crowd is not considered as an excuse here as per the Shari'ah. And it is not permissible to make someone else to throw the pebbles on one's behalf without a legal excuse. Woman can throw the pebbles at night, if they are unable to do so in the day. However, if a woman is sick or too weak to go to the *Jamarat*, then, any other person can throw the pebbles on her behalf.
34. Some people do not supplicate after throwing the pebbles at the first and the middle *Jamarat* on eleventh, twelfth and thirteenth of Dhul-Hijjah. This is against the sunnah. Thus, after throwing the pebbles at the first and the middle *Jamarat*, one should get a little right or



- left side and supplicate excessively. These are the special moments in which supplications are answered.
35. Some people go from Mina to Makkah for the farewell *Tawaf* on twelfth Dhul-Hijjah. After that they come back to Mina to throw the pebbles of the day after the decline (zawal) of the sun. And then they begin their journey back to their cities right from here. This is wrong, as the farewell *Tawaf* should be performed only after throwing the pebbles of the day.

## 10. Important guidance for those planning to perform Umrah while travelling from Riyadh to Jeddah

If a person living in Riyadh leaves for Jeddah for any business purpose or merely to visit someone and plans to visit Makkah as well for performing Umrah after finishing his job, it is not right for him to change into *ihram* at Jeddah. Such a person will have three options to choose any instead:

1. He may change into *ihram*, make intention and utter the words of *talbiyah* at *Miqat* (al-Sail al-Kabeer) while passing through it during his travelling from Riyadh to Jeddah. But in this case, the person must maintain his *ihram* during his stay in Jeddah. It must be kept in mind that changing into *ihram* does not require immediate performance of Umrah. One may stay in the state of *ihram* as long as one wishes but one is obliged to maintain the conditions of *ihram* such as prohibition of putting on stitched clothes or applying perfumed toiletries.
2. He may travel from Riyadh to Jeddah without changing into *ihram* and then after finishing his job go to al-Sil al-Kabir in the vicinity of Taif (*Miqat*) for changing into *ihram* and then leave for Makkah to perform Umrah. Such a person is neither allowed to change into *ihram*

at Tan'eem, Masjid-e-Ayesha nor at Shumaisiyyah, an area located on the Makkah – Jeddah highway from where the boundary of Haram starts; the very place where a monumental bookrest-shaped structure is erected nowadays to mark the beginning of the Haram boundary.

3. As a third option, such a person is allowed to change into *ihram* at *Miqat* (al-Sil al-Kabeer) and then go to Makkah for performing Umrah. Having performed the Umrah, he may proceed to Jeddah to finish his job.

**Clarification:** In the light of all the books I have consulted in order to reach the sound opinion regarding the issue and all the scholars (whether Arab or non-Arab, to whom I have made recourse to) unanimously hold that a person travelling from Riyadh with the intention of performing Umrah is not allowed to change into *ihram* at Jeddah.

**Note:**

1. If a person travelling from Riyadh to Jeddah finds it difficult to go to *Miqat* (al-Sil al-Kabeer) for changing into *ihram* due to his engagement in work or any excuse he has whatsoever, he may kindly change his intention to perform Umrah during this journey.
2. If a person did so i.e. if he intended to perform Umrah when leaving Riyadh for Jeddah and then after finishing his job in Jeddah changed into *ihram* at Jeddah, such a person is obliged to go to the *Miqat* i.e. al-Sail al-Kabeer and utter the words of *talbiyah* after renewing his intention to perform Umrah and then visit

Makkah to perform it. Otherwise (i.e. in case he made intention to perform Umrah while leaving from Riyadh and then performed it by changing into *ihram* at Jeddah), a *dum* ((i.e. atonement by way of animals' sacrifice) will be required from him. However, the person will be at liberty to offer his *dum* anytime in his life.

3. If a person travels from Riyadh to Jeddah for any task he has to carry out there while having no intention of performing Umrah at all, then, having completed his job, it suddenly appears to him that he should perform Umrah. In that case, it is permissible for him to change into *ihram* at Jeddah for performing Umrah.
4. If a person while travelling from Riyadh to Jeddah had a plan to do Umrah but was not sure if he would be capable to do due to uncertain schedule of his journey, such a person should act according to what appears most probable to him. In other words, if he found it more probable that he would perform Umrah then he is not allowed to change into *ihram* at Jeddah. On the other hand, if he had a meagre intention of performing Umrah and then made a firm intention to perform Umrah after reaching Jeddah, he would be allowed to change into *ihram* at Jeddah.
5. A mere planning to perform Umrah or changing into *ihram* sheets does not necessitate performing Umrah. It is the intention to perform Umrah and uttering the words of *talbiyah* that obligates performance of Umrah. Therefore, if a person had a plan to perform Umrah when leaving Riyadh but then he changed his mind

before uttering *talbiyah*, there is no harm for him in doing so. Such a person is neither obliged to perform Umrah nor is he required to pay any *sadaqah* or offer *dum*.

The same ruling, which is applicable to the residents of Riyadh, applies to all those residing outside the *Miqat* irrespective of the city or country they live in. Whether, they are from Dammam or the residents of Qatar or the citizens of Cairo etc., the ruling is all the same. If any person from outside the *Miqat* whosoever leaves his/her residence for Makkah intending to perform Umrah, he/she must change into *ihram* at any of the five *Miqaats* or a place that is parallel to one of them no matter which city he/she passes by. Details concerning all the five *Miqaats* are described in a separate article.

## 11. Tawafal-Wida' not compulsory in Umrah

The majority of scholars opines that Tawafal-Wida' or the Farewell Tawaf is not compulsory for those who are performing Umrah before returning to their homelands. Most of the Ulama from India and Pakistan (who prefer the opinion of Imam Abu Hanifa (RA) in the light of the Qur'an and Sunnah regarding issues) hold the same opinion. Shaikh Abdul Aziz ibn Baz, former grand Mufti of Saudi Arabia issued a fatwa on the Farewell Tawaf not being compulsory for those performing Umrah.

The following arguments are generally put forth to substantiate the view that the Farewell Tawaf is not compulsory for Umrah to be valid:

1. Not even a single sound Hadith mandates the Farewell Tawaf after performing Umrah.
2. The Prophet (PBUH) performed Umrah many times, but he never performed the Farewell Tawaf after performing Umrah.
3. No statement of any Companions (RA) mandating the Farewell Tawaf after performance of Umrah is found in the collections of Ahadith.
4. In the Farewell Hajj, Ayesha (RA) did performed Umrah after performing Hajj, but no Hadith mentions that she performed the Farewell Tawaf after Umrah too.

The statement of the Prophet (PBUH): *"None of you should leave until Tawaf of the House is the last thing he does before leaving."* cannot be taken as a proof to

mandate the Farewell Tawaf after Umrah. That is because the statement of the Prophet (PBUH): *'No pilgrims should depart from Makkah without performing the Farewell Tawaf. However, the woman having her menstrual periods can go her home without performing the Farewell Tawaf'*, was for the pilgrims on the occasion of the Farewell Hajj. The great Companion, Abdullah Ibn Abbas (RA) is reported to interpret this Hadith that it was addressed to the Pilgrims. In his aforementioned fatwa, Shaikh Abdul Aziz ibn Baz has referred to this statement of Abdullah Ibn Abbas (RA). Moreover, the above mentioned statement of the Prophet (PBUH) in some Ahadith has been narrated with the following wordings, "Whoever performs Hajj to the House then let the last of their acts be the Tawaf around the House." This statement clearly suggests that this directive was meant for those performing Hajj.

As for the Hadith recorded by Imam Muslim in his Sahih, "Do in your Umrah whatever you would do in your Hajj", it cannot be taken as a proof to mandate the Farewell Tawaf after Umrah, as it does not clearly speak of the Farewell Tawaf to be compulsory in Umrah. But if it is taken in its general meaning then it would be compulsory to visit the plains of Mina, Muzdalifah and Arafat too, of which no one opines. Moreover, comparing Umrah with Hajj in terms of mandating the Farewell Tawaf is not correct, because the acts of Umrah finish only within hours, while the acts of Hajj take a few days to be completed.

Some people have argued with the Hadith recorded by Imam Tirmidhi in his Sunan, "Whoever performs Hajj or performs Umrah, let the last of his acts be the Tawaf around the House" to mandate the Farewell Tawaf after Umrah. But this Hadith is weak. Imam Tirmidhi himself,

after recording the Hadith, classified it as “Gharib”. Shaikh Nasiruddin Albani writes that this Hadith with this phraseology is “Munkar i.e. the phrase ‘*auitamara*’ (or performs Umrah) is not authentically narrated in this Hadith.

**Explanation:** If a person departs from Makkah immediately after performing Umrah, as the citizens and residents of the city do, the whole Ummah agrees that the Farewell Tawaf is not compulsory for such person. The differences of opinion arise only in the case when someone wants to stay at Makkah even after performing Umrah, as the foreigner performers of Umrah generally do. In the light of the aforementioned arguments, the majority of the scholars opines that it is not compulsory even for such persons. In short, the Farewell Tawaf is not compulsory in Umrah.



## 12. Halaq / Qasr (shaving/cutting hair) after Hajj /'Umrah

Hajj or 'Umrah is the demonstration of immense love for Allah, the Exalted, and forgetting everything else for His sake. A person intending to perform Hajj or 'Umrah puts off his/her usual stitched clothes and puts on shroud-like sheets instead. Engrossed in Divine love, the person forgets adornment of his/her body, fine clothes, cleanliness, combing the hair. He is wandering between Safa and Marwah like a devoted lover and shave or cut the beauty of his head- the hair.

- The word 'Halaq' means shaving hair while the word 'Qasr' signifies cutting them short.
- Either Halaq or Qasr is necessary after Hajj or 'Umrah and it will entail compensation in form of blood (animal sacrificing) if one leaves it. Moreover, according to Imam Shafi' Halaq or Qasr stands as one of the pillars of Hajj and 'Umrah. The Hajj or 'Umrah will be invalidated if one does not shave or cut one's hair short. No amount of compensation can suffice if one leaves this essential act.
- The majority of the Ummah unanimously agrees that it is better for men to shave their heads because the Messenger of Allah (PBUH) asked Allah's forgiveness and mercy thrice for those who shave their heads and only once for those who cut their hair short.

Abu Huraira (may Allah be pleased with him) reported the Messenger of Allah (PBUH) as saying:

**“O Allah, be merciful to those who shave (their head during Hajj).”** The Companions asked, "O Messenger of Allah, what about those who cut their hair short?" Thereupon the Prophet (PBUH) said, **“O Allah, be merciful to those who shave.”** They repeated their question the third time, and again the Prophet said, **“O Allah, be merciful to those who shaved.”** When they asked him for the fourth time, "O Messenger of Allah, what about those who clip their hair short?" He said, **“And (O Allah, be merciful) to those who clip their hair short.”**(Reported by Bukhari and Muslim)

**Moreover, Allah the Exalted mentioned those who shave their heads before those who cut their hair short (Surat al-Fath:27). And most of all, the Messenger of Allah (PBUH) himself shaved his head (as reported by Muslim).**

- Since it is forbidden (haram) for the women to shave their heads, they are bound to cut their hair short only by clipping them braided equivalent to a fingertip. (Reported by Tirmidhi)
- Shaving means to shave all the hair of one's head because the Messenger of Allah (PBUH) forbade to shave half or one fourth hair of the head as reported from Abdullah ibn 'Umar (may Allah be pleased with them) by Bukhari and Muslim.
- Similarly, all the hair should be cut short if one adopts to cut instead of shaving because Qasr (shortening) is mentioned alongside Halaq (shaving) in the same verse of the Qur'an. Since shaving applies to the complete head, so does cutting the hair short. Besides,

it is not proven from the Messenger of Allah (PBUH) or the Companions (may Allah be pleased with them) that they ever removed their *ihram* by clipping some hair from the sides of the head. However, only Imam Abu Hanifa (Shaikh Noman bin Thabit 80-150 AH) in view of the issue of *mas'h* (moving wet palm over the head) during *wudhu* held it obligatory to cut at least one fourth hair short to fulfil the basic obligation. So, it is clear that undoing *ihram* by clipping some hair from the sides is not permissible and *Dum* (ransom of atonement) will be required if one does so. Therefore, one should shave his head, pass the razor over it or clip one's hair in the manner that somehow all the hair is cut short. The Qur'anic verses about shaving and shortening of hair also indicates that cutting should be manifest over the head. Cutting some hair does not fulfil this purpose.

- The women should clip their hair braided the length of a fingertip by themselves or ask their husbands or some *mahram* (an unmarriageable kin) to do it for them.
- The pilgrim may get his/her hair cut anywhere within the boundaries of Haram whether he/she is performing Hajj or 'Umrah.
- The pilgrim must not put off *ihram* or clip nails before shaving or trimming the hair. Otherwise, *Dum* (ransom of atonement) will be required.
- As for those who are bald, they should also pass the razor over their heads and put off their *ihram*.

- When all other acts of Hajj or 'Umrah are done except shaving or cutting of hair, the pilgrims whether they are doing Hajj or 'Umrah may shave or cut hair of each other.

Some people who, relying on rational proofs, held that clipping some hair is sufficient although wanted to save a person who did so from *Dum* (ransom of atonement) yet they themselves practiced complete shaving or cutting of all the hair. Therefore, those who find it hard to sacrifice even some portions of their hair are earnestly requested not to come for doing Hajj or 'Umrah again and again.

## 13. Proxy Hajj or Umrah

### Important Instructions to perform Hajj or Umrah on behalf of others

The foreign residents in Saudi Arabia frequently need to perform Hajj or Umrah on behalf of others hence the rulings and rites of Umrah *Badal* (Proxy) become vitally important to know about it. A few Hadiths and opinions of reliable scholars about Umrah *badal* are mentioned below. May Allah bless us with opportunities to perform Hajj and Umrah with knowledge of all necessary steps. Amen!

1. Abdullah ibn Abbas (RA) narrated that a woman from Khath'am said: "O Messenger of Allah (PBUH)! My father has lived until Allah has made *Hajj* obligatory, and he is an elderly man who is not able to sit on the back of a camel, so would he be rewarded if I perform Hajj for him? He said: 'Perform Hajj for your father.'" (Muslim, Kitab al-Hajj)
2. Abdullah ibn Abbas (RA) said that Rasulullah (PBUH) heard a man calling out 'Labbaik' on behalf of Subrumah. 'Who's Subrumah?' he inquired. 'My brother' or 'my relative' said the man. 'Have you accomplished the obligation of Hajj on your behalf?' asked Rasulullah (PBUH). 'No' he said. Rasulullah (PBUH) then said, 'Go perform your obligatory Hajj first then perform on Subrumah's behalf.' (Abu Dawood-Kitab al-Manasik, Ibne Majah, Sahih ibn Hibban)
3. Abu Razeen Uqaili (Laqeet ibn Amir) (RA) narrated that he asked Rasulullah (PBUH), 'O Messenger of Allah

(PBUH)! My father is an elderly man who is not able to perform Hajj or Umrah nor can he ride the camel.' He said: 'Perform Hajj and Umrah on behalf of your father.' (Nasai-Kitab al-Hajj, Tirmidhi)

4. Abdullah ibn Abbas (RA) reported that "A woman from the tribe of Juhaina came to the Prophet (PBUH) and said, "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?" The Prophet (PBUH) replied, "Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right to be paid." (Bukhari-Chapter: Performing Hajj on behalf of the dead)
5. Abdullah ibn Buraidah (RA) reports from his father that a woman came to the Prophet (PBUH) and said: 'My mother died and she did not perform Hajj should I perform Hajj on her behalf?' He said: 'Yes, perform Hajj on her behalf', (Tirmidhi).
6. Jabir (RA) narrated that Rasulullah (PBUH) said, "Allah will bless three individuals with the Paradise in reward of a single Hajj; First the departed soul (on his behalf the Hajj is performed), second the performer-on-behalf, and the third the sponsor.'

### **Opinions of the scholars in the light of the aforementioned and similar Hadiths:**

- If a person could not perform the obligatory Hajj despite having time and means, it will remain obligatory for him to perform in future or include it in his will; mandating it

to be posthumously performed on his behalf. If he passes away without mentioning it in his will, he would be held accountable.

- The Hajj and Umrah on behalf of the departed souls is unanimously permissible irrespective of whether the departed one got to perform Hajj or Umrah in his/her life or not. However, the performer-on-behalf must have already performed his own obligatory Hajj or Umrah.
- Performing Umrah on behalf of an old and bedridden or terminally ill person who is unable to travel is also unanimously permissible irrespective of whether the disable person got to perform Hajj or Umrah before or not. However, the performer-on-behalf must have already performed his own obligatory Hajj and Umrah.
- It is not agreed upon to assign to perform Umrah on behalf of a healthy and physically capable person. However, to be on the safe side, it should not be performed.
- Man and woman can equally perform Hajj and Umrah on behalf of each other.
- Umrah-on-behalf and Hajj-on-behalf will be performed in identically same manner as one's own obligatory Hajj and Umrah. The only difference lies in the intention. At the time of performing all the rites, one should be mindful of the person the Hajj or Umrah is being performed for. It is recommended to speak out the name of the person at the time of changing into Ihram.

- The sacrifice should be offered on behalf of the person, the Hajj is performed for.
- Any out of the three types of Hajj (1. *Tamattu*, 2. *Qiran* 3. *Ifrad*) can be performed in the Hajj-on-behalf. However, to avoid certain disputed over rulings, Ifrad is recommended for proxy Hajj. Nonetheless, Qiran and Tamattu are also allowed.
- It is not permissible to demand compensation /charge for performing proxy Hajj or Umrah except for the expenses. However, if a gift is offered in addition to the expenses, that would be good to accept.
- No more than one individual can be dedicated to or intended for one session of proxy Hajj or Umrah.
- A few conditions apply to the obligatory Hajj Badal. Same conditions do not apply in case of non-obligatory proxy Hajj. For example, if a person wishes to perform Hajj on behalf of his deceased father, while it was never obligated on him in his life, then he is allowed to perform it whenever he can, irrespective of whether his father categorically included it in his will or not.

Where does the performer of Hajj or Umrah on behalf of someone else change into Ihram? Whether according to his residence or the residence of the intended? For example, a person who lives in Saudi Arabia and he plans to perform Hajj or Umrah on behalf of his father who lives in India or Pakistan, in such a case, does he change into Ihram where pilgrims from India and Pakistan are bound to change into it (Yalamlam) or should he follow the rules for locals? Scholars differed on the issue. However, looking at the trouble of travelling from one place to



another, they made it convenient by allowing performers of proxy Hajj and Umrah to change into Ihram according to where they are.

## 14. Being Prevented From Umrah Midway

Many a people have sent their enquiries from Riyadh, Buraidah and Jeddah on Friday, October 30, 2009 about the detention of all the Pilgrims who intended a travel to Makkah for Umrah on Wednesday and Thursday. They were stopped in a preventive initiative against swine flu. All of them had to change out of Ihram and return to their respective home.

**Ruling:** After having changed into Ihram, if a person is detained from Umrah, it requires a sacrifice as atonement (*dum*). The Pilgrim can make for it later in life any time. When the Prophet (PBUH) along with a group of Companions (RA) marched towards Makkah from Medina in an attempt to perform Umrah in 6<sup>th</sup> Hijri, the disbelievers refused to allow it. That is when the treaty of Hudaibiyyah took place. Eventually, the Prophet (PBUH) and the Companions (RA) offered individual sacrifices, changed out of *Ihram* and returned to Medina without having performed Umrah. However, the Prophet (PBUH) and the Companions (RA) made up for it by performing Umrah the following year i.e. 7<sup>th</sup> Hijri.

Allah decreed, “Accomplish the Hajj and Umrah for Allah, but if you are restricted, then (sacrifice) whatever animal of offering is available.” (al-Baqarah: 196) The verse sets sacrifice of a lamb or seventh part of a cow or a camel on the part of a Pilgrim who has been made to withdraw from Umrah after changing into *Ihram*.

If a Pilgrim strongly feels threatened either by illness or enemy, he may stipulate a condition when changing into *Ihram* by saying, "If I am prevented from completing Hajj, then I will change out of *Ihram* at the point at which I am prevented. "With attachment of this clause to his intention, he will be allowed to leave Umrah midway and no sacrifice of atonement will incur. (Shaikh Abdul Aziz ibn Baz)

**Remember:** The Pilgrims, whose violation of rules incurred sacrifice (*dum*), should not view it as a punishment or infliction. Considering it a command of Allah, offer it with all your good heart. Allah will reward you graciously for this *Insha Allah*. Offering a sacrifice immediately for the violation of rules is not mandatory.

## 15. Answers about Umrah Questions

Assalamu Alaikum wa Rahmatullahi wa Barakatuhu!

Please find below the answers to the five different queries directed by you. May Allah guide me to write what is right and truth. Amen!

1. It is allowed to perform 'Umrah on behalf of a diseased person. A woman may perform '*Umrah badal* (proxy) on behalf of a man and vice versa. It is, however, not allowed to perform 'Umrah on behalf of a person alive.
2. One *ihram* should be used only to perform one 'Umrah. If a person is interested in following up 'Umrah after completion of one he/she should go out of the bounds of *Haram* to some *Hill* area (for instance, the area called Tan'im where Masjid Ayesha is situated), pronounce *Talbiyah* with the intention of commencing 'Umrah and then perform it. It is not required to change, turn over or wash the *ihram* sheets. One may use them for performing more than one 'Umrah. It is, however, necessary for the person to shave or cut his hair. Please, keep in mind that following up Tawaf is better than following up 'Umrah during a journey to Makkah.
3. *Niyyah* indicates intention of the heart. The moment you stepped out of your home for performing 'Umrah you have intended it but it is advised to pronounce *Niyyah* after putting on *ihram* and before reciting *Talbiyah*. It is not necessary to use Arabic phrase while pronouncing the *Niyyah*. One is at liberty to pronounce

it in one's own language. When performing 'Umrah on behalf of someone else, the person should make intention to do the act on behalf of the person in his/her mind. For instance, one should say, 'I intend to perform 'Umrah on behalf of my father.'

4. Two Rak'ahs of Salāh are offered after the completion of each Tawaf (whether it is a Tawaf of Hajj, 'Umrah or optional one). These two rak'ahs may be performed after the Tawaf anywhere in al-Masjid al-Haram. It is, however, more virtuous to perform them at Maqam-e-Ibrahim if not crowded.
5. There is no specific supplication to be necessarily recited between Tawaf and Sa'ee. One may supplicate whatever one wishes in whatever language one wants. Yet, as you wished, I am going to mention below a few supplications to be recited on certain occasions as reported in ahadith:

There is no specific dua necessary to be recited during Tawaf. However, one should repeatedly recite the following supplication when walking between al-Rukn al-Yamani and the Black Stone:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

**Rabbana aatina fid-dunya hasanatan wafil 'aakhirati hasanatan waqina 'adhaban-nar**

(O our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of the fire.)

After drinking zamzam water say 'alhamdulillah' and then recite the following dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

**‘Allahumma inni as’alukal ‘afwa wal’āfiyah fid dunyā wal āakhirah. Rabbanā ātinā fid dunyāha sanahwa fil āakhirati hasanah waqinā ‘adhābannār’** (O Allāh! I ask of You forgiveness and safety in the world and the Hereafter, Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of Fire). The angels say ‘Amen’ (O Allāh accept [this prayer]).

"اللهم إني أسألك علما نافعاً، ورزقاً واسعاً، وشفاء من كل داء"

**Allahumma inni as’aluka ‘ilman nafi’an warizqan waasi’an washifa’an min kullidaa’in**

(O Allaah, I ask You to grant me beneficial knowledge, abundant sustenance and a cure from every disease.) When reaching the mountain Safa, it is recommended to say:

أبدأ بما بدأ الله به، إن الصفا والمروة من شعائر الله

**Abda’u bima bada’ allahu bihi, Inna as-safa wal marwata min sha’aa’irillah.**

(I start with what Allah has started with. Indeed, as-Safa and al-Marwah are among the symbols of Allah.)

Then turn your face towards Ka’ba, raise your hand like you do in dua, say ‘Allahuakbar’ three times and recite the following if you remember:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ،

**Laallaaha Illallaahu, wahdahu la shareeka lahu, Lahulmulku walahul hamdu wa Huwa ‘ala kulli shay’in Qadeer. Laallaaha Illallaahu wahdahu, Anjaza wa’dahu, wa Nasara ‘Abdahu, wa Hazama l-Ahzaaba wahdahu.**

(There is none worthy of worship except Allah, He has no partner. To Him is sovereignty and perfect praise. He is Competent to do everything. There is none

worthy of worship except Allah, Who fulfilled His promise, supported His Slave, and defeated the confederates alone.)

There is no specific dua either to be necessarily recited while performing Sa'ee. However, one should repeatedly recite the following supplication:

رب اغفر وارحم، وتجاوز عما تعلم، إنك أنت الأعز الأكرم.

**Rabbi-ghfir, Wa-rham, Wa tajawaz 'Amma Ta'lam, Innaka antal A'azzulAkram.**

(O Lord! Forgive, have mercy and be indulgent about that which you know well, verily You are the Mightiest and Most Majestic.)

## 16. Journey to Medina & Visiting the Masjid of the Prophet and His Holy Grave

### Merits of Medina

Medina holds a huge number of merits. Allah and the Prophet have accorded Medina an exalted place in their eyes. We should remember, that it is the city where the Prophet (PBUH) migrated to, lived in and rests there even today. Islam flourished here and reached to the far off corners of the world. Medina is also called 'Taiba' and 'Taba' which translates as 'the pure place'. The reward for all the acts of worship increases to manifold in Medina. Let's see how the Prophet himself praised the city:

1. Ayesha (RA) narrated that the Prophet Mohammad (PBUH) said, 'O Allah, make us love Medina more than we love Makkah.' (Sahih Bukhari)
2. Anas (RA) narrated that the Prophet Mohammad (PBUH) said, 'O Allah! Bestow on Medina twice the blessings You bestowed on Makkah.' (Sahin Bukhari)
3. Abdullah ibn Umar (RA) narrated that the Prophet Mohammad (PBUH) said, 'If a person patiently bears the trouble he has (during his stay in Medina), I will intercede for him on the Day of Judgment', or said, 'I will bear witness for him.' (Sahih Muslim)
4. Abu Hurairah (RA) narrated that the Prophet Mohammad (PBUH) said, "If a person from my people remains patient while facing the hunger and harshness



in Medina and on the troubles there, I will intercede for him on the Day of Judgment." (Sahih Bukhari)

5. Abu Hurairah (RA) narrated that the Prophet Mohammad (PBUH) said, "There are angels guarding the roads of Medina; neither plague nor Dajjal will be able to enter it." (Sahih Bukhari)
6. Abu Hurairah (RA) narrated that the Prophet Mohammad (PBUH) said, "Whoever has the means to die in Medina, let him die there for I shall intercede on behalf of everyone who dies there." (Tirmidhi)
7. Abu Hurairah (RA) narrated that the Prophet Mohammad (PBUH) said "Belief (Iman) will return to Medina (near the Last Day) as a snake returns to its hole." (Sahih Bukhari)
8. Sa'ad (RA) narrated that the Prophet Mohammad (PBUH) said, "None plots against the people of Medina but that he will be dissolved (destroyed) like the salt is dissolved in water." (Sahih Bukhari & Sahih Muslim)
9. Sa'ad (RA) narrated that the Prophet Mohammad (PBUH) said, "Medina expels bad people as the bellows removes the impurities of iron." (Sahih Muslim)

## **The Virtues of Visiting the Prophet's (PBUH) Mosque**

1. Abu Hurairah (RA) narrated that the Prophet Mohammad (PBUH) said, "Do not set out on a journey except for three mosques: Al-Masjid al-Haram, my Mosque, and the al-Masjid al-Aqsa." (Sahih Bukhari)

2. Abdullah ibn Umar (RA) narrated that the Prophet Mohammad (PBUH) said, "One prayer in my mosque is better than one thousand prayers in any other mosque except al-Masjid-al-Haram." (Sahih Muslim) A hadith in Ibne Majah mentions the reward equal to 50,000 (fifty thousand) prayers. The rewards should depend on the sincerity and composure of the prayer.
3. Anas (RA) narrated that the Prophet Mohammad (PBUH) said, whoever prays forty consecutive prayers in my Mosque, missing no prayer, it will be recorded that he is safe from the Fire, is saved from punishment and is free from hypocrisy. (Tirmidhi, Tabrani & Musnad Ahmad) A few scholars have declared this Hadith as weak (non-reliable) while the others declared it good to argue with. Therefore, make it a point to offer all your prayers in the Masjid of the Prophet during your stay in Medina because it multiplies the reward 1000 times and according to the Hadith recorded by Ibne Majah 50,000 times. Additionally, the above mentioned merit of the consecutive forty prayers will also be achieved.

**Clarification:** The visit to the grave of the Prophet (PBUH) and offering salutations there are not categorically an essential part of Hajj. However, the visit to the grave of the Prophet (PBUH) and offering salutations and tributes is always fortunate and rewarding. A few scholars decreed it mandatory for those with means.

## The virtues of visiting the Holy Grave

1. Abu Hurairah (RA) narrated that the Prophet Mohammad (PBUH) said, "If someone offers salutations and sends blessings on me standing by my grave, I hear it myself. And if a person offers salutations and sends blessings from somewhere else then all his needs of the world and of the Hereafter are fulfilled and on the Day of Judgment, I will intercede and witness for him." (Baihaqi)
2. Abu Hurairah (RA) narrated that the Prophet Mohammad (PBUH) said, "Whoever offers greetings on me by my grave, Allah communicates it to me and I return the greetings." (Musnad Ahmad, Abu Dawood)
3. Abdullah ibn Umar (RA) narrated that the Prophet Mohammad (PBUH) said, "If someone visits my grave, my intercession for him becomes mandatory." (Dar Qutni, Bazzar)
4. Abdullah ibn Umar (RA) narrated that the Prophet Mohammad (PBUH) said, "If a person comes to visit me (grave) with no other intention, It becomes my duty to intercede for him." (Tabrani)
5. Anas (RA) narrated that the Prophet Mohammad (PBUH) said, "The one who visits my grave with the hope of reward, he will be next to me and I will intercede for him on the Day of Judgment." (Baihaqi)
6. Abu Hurairah (RA) narrated that the Prophet Mohammad (PBUH) said, "Do not take my grave as an idol (deity). Allah cursed those who took the graves of the Prophets as idols (deity)." (Musnad Ahmad)

During the entire journey to Medina, recite Durood and Salam profusely. Allah says, "Surely, Allah and His angels send blessings to the Prophet. O you who believe, do pray Allah to bless him, and send your Salam (prayer for his being in peace) to him in abundance." (Surah Al-Ahzab, 56) The Prophet (PBUH) said, "If a man sends Salat on me once, Allah bestows him with mercy ten times and ten virtues are recorded for him." (Tirmidhi)

### **Visiting the Masjid of the Prophet (PBUH)**

On arrival in Medina, set your luggage in the residence, clean yourself through bath or ablution (Wudhu), put on a decent dress and head out to the Masjid with all respectful excitement. Enter the Masjid with the right foot first and say the dua of entry. First of all, come to the place between the tomb and the pulpit (*Mimber*). The Prophet (PBUH) said about this place, "What is between my home and pulpit is a flowerbed from the garden of the Paradise." Offer two Rak'ah of the greetings to the Masjid (Tahiyatal-Masjid) If this place is already full then pray wherever you find the space. And if Imam has already started the obligatory prayer, join the congregation.

### **Salat & Salam (Salutation and Prayers)**

Having performed two rak'ah of Tahiyatal-Masjid (greeting to the Masjid), with all respect and reverence, walk to the grave of the Prophet (PBUH). The moment you get to the second screen, you should be able to see three holes. The first hole lets you have a glance at the grave of the Prophet, see through and respectfully present the following salutation;

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Translation:

Prayer and peace be upon you, O the Messenger of Allah

Prayer and peace be upon you, O the Prophet of Allah

Prayer and peace be upon you, O the Beloved of Allah

Prayer and peace be upon you, O the Best of Allah's creation

Prayer and peace be upon you, O the Leader of the Messengers

Prayer and peace be upon you, O the Seal of the Prophets

It is perfectly okay to recite the salat (*Darood*) recited in the daily prayers. Having presented salutation and blessings on the Prophet (PBUH), move to the next hole which gives you a glimpse of the grave of Abu Bakr Siddique (RA) and recite the following salam:

السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ الصِّدِّيقُ  
السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ﷺ  
السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ فِي الْغَارِ  
السَّلَامُ عَلَيْكَ يَا أَوَّلَ الْخُلَفَاءِ

Translation:

Peace be on you, O Abubakr Siddique

Peace be on you, O the Successor of the Prophet

Peace be on you, O the Companion of the Prophet in the cave

Peace be on you, O the first Caliph of Muslims

Thereafter, move forward to the third hole in the wall and offer greetings on the grave of Umar Farooq (RA) recite the following Salam;

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ      السَّلَامُ عَلَيْكَ يَا عُمَرَ بْنَ الْخَطَّابِ  
السَّلَامُ عَلَيْكَ يَا شَهِيدَ الْمِحْرَابِ      السَّلَامُ عَلَيْكَ يَا ثَانِيَ الْخُلَفَاءِ

Peace be on you, O Umar ibn Khattab  
Peace be on you, O Ameer al-Momineen  
Peace be on you, O the Second Caliph  
Peace be on you, O the martyr under the niche

**Note:** Salam is exactly what is mentioned above. Hence, whenever you wish to offer Salam again, just repeat the entire process.

## Important Tips

Sometimes pilgrims do not get to stay even for a minute in front of the grave of the Prophet (PBUH) when it is overcrowded. In such circumstances, patiently walk with the queue reciting Salat and when you approach in front of the first hole which gives you a glimpse of the grave of the Prophet (PBUH), briefly offer Salam on the go and then proceed to the second and third whole offering Salam in the same manner to Abu Bakr Siddique (RA) and Umar Farooq (RA) respectively.

## Activities to perform in Medina

The pilgrims should consider every second of their stay in Medina incredibly valuable and spend most of the time in the acts of worship. It would be absolutely fortunate to spend time in the Masjid of the Prophet (PBUH). Who knows if another visit would be possible for him or not. Efforts should be made to make sure to offer all the five prayers in the Masjid of the Prophet (PBUH) as it multiplies the reward by 1000 or 50,000. Salat and Salam should be offered as many times as possible. Offering a plenty of *nafl*

(optional prayer) will add more reward to the credit. The avoidance of worthless discussions and quarrels is highly recommended. It is better for pilgrims not to waste their precious time in shopping. No one knows if they will return to the city of the Prophet (PBUH) ever again.

## **Women's Issues**

Women should maintain proper Hijab as no Ihram is prescribed for the visit to Medina. If a woman is having her periods, she should not enter the Masjid of the Prophet (PBUH) to offer Salam. However, she is allowed to offer Salam from outside the Bab Jibreel, Bab-al-Nisa or Bab-al-Baqi. Once her periods are over, she can visit the grave of the Prophet (PBUH) and offer Salam in the proper manner. Since, separate areas are allocated for men and women in the Masjid of the Prophet (PBUH), at the time of the entry, everyone should plan their exit and meeting point in the group.

## **Return from Medina**

The return from the city of the Prophet (PBUH) must be heavy and tearful, but console yourself that even from the thousands of miles, Allah communicates your Salam to the Prophet (PBUH) through angels. At the departing moment, pledge to never digress from the path of Allah, pledge to keep Him happy and pleased, pledge to stick to the way of life of the Prophet (PBUH) throughout the rest of your life and make a promise to preach Allah's religion in the world.

## 17. Historical Places in Medina

### The Masjid of the Prophet

Soon after the Prophet (PBUH) migrated to Medina, he along with his Companions took up the construction of Masjid of the Prophet having already completed the construction of Masjid Quba.

On completion, the Prophet's Masjid stood 105 feet long and 95 feet wide. However, after the conquest of Khaiber in the 7<sup>th</sup> year of the Hijri calendar, the Prophet (PBUH) further extended it. That extension increased the size of the Masjid to 150 feet both in length and width. The Masjid was extended again in the 17<sup>th</sup> AH (17 years after Hijra) as the number of Muslims had incredibly grown and the Masjid could not accommodate sufficient number of the Muslims. In the 29<sup>th</sup> year of Hijri, Uthman (may Allah be pleased with him) further extended the Masjid. After that, a caliph from the Umayyah dynasty, Walid ibn Abdul Malik, made another sizable extension. When this extension was carried out, Umar ibn Abdul Aziz was serving his tenure as the governor of Medina.

Later on, the Turks reconstructed the entire Masjid and they used red stone to add solidity and beauty to the architecture. (The remnants of this beauty and solidity still exist to this day).

With the passage of time, the inflow of pilgrims dramatically increased and the space in the Masjid became insufficient in accommodating all the pilgrims. Eventually, the government of Saudi Arabia initiated



another project to further extend the boundaries of the Masjid. The government purchased all the buildings and settlements in the neighbourhood, demolished them and added them to the vicinity of the Masjid, making this the greatest expansion to date.

The Prophet (PBUH) said, "Do not set out on a journey except for three mosques: Al-Masjid al-Haram, my Mosque, and al-Masjid al-Aqsa." In another Hadith, the Prophet is reported to have said, "One prayer in my mosque is better than one thousand prayers in any other mosque except al-Masjid-al-Haram." Another narration mentions the reward equal to 50,000 (fifty thousand) prayers. The rewards should depend on the sincerity and composure of the prayer.

### **The chamber of the Prophet (PBUH)**

The Prophet (PBUH) lived a decade of his life in Medina. Even after the conquest of Makkah in the 8<sup>th</sup> year of Hijri, he continued to reside in Medina. After he passed away, he was laid to rest in a grave as instructed by him in the chamber of Aisha (may Allah be pleased with her). He had breathed his last in the same chamber. Abu Bakr al-Siddique and Umer al-Farooq (may Allah be pleased with them) were put buried there. While visiting the Prophet's Masjid, pilgrims offer Salat and Salam standing outside this chamber. The side of the chamber that faces the direction of the Ka'ba has three windows with screens. There are three holes in the second window. The first hole, which is the largest, overlooks the heavenly abode of the Prophet (PBUH). The second overlooks the final abode of Abu Bakr al-Siddique (may Allah be pleased with him) and the final hole shows the grave of Umer al-Farooq (may Allah be pleased with him).

## **Riyadh al-Jannah (Flowerbed from Paradise)**

In the old part of the Prophet's Masjid, the place between the pulpit and the tomb is called Riyadh al-Jannah (the flowerbed from Paradise). There are marble pillars erected to mark Riyadh al-Jannah. All the pillars are named. Performing prayers in Riyadh al-Jannah entails extra reward and the place is known for the quick acceptance of prayers made in there.

## **The Shed of Ashab al-Suffah**

Behind the chamber of the Prophet is a small shed. This portion was designated for the residence and education of the homeless Companions who would engage themselves in acquiring knowledge from the Prophet (PBUH) and remained busy in recitation and prayers. Abu Hurairah (may Allah be pleased with him) is one of the bright alumni of this school. The number of learners and residents of Suffah constantly kept changing. Sometimes, as many as 80 persons would live there. Verse 28 in Surat Al-Kahf has been revealed to praise the learners of Suffah which recommends the Prophet to sit with them.

## **Jannat al-Baqia (Baqi-al-Gharqad)**

The cemetery of Medina, Jannat al-Baqia, is located just beside the Prophet's Masjid. This cemetery is a heavenly abode to a significant number of the Companions and great spiritual personalities i.e. about 10,000. This cemetery holds great personalities including, third caliph Uthman Ghani, all four daughters of the Prophet, the wives of the Prophet, his uncle Abbas (may Allah be pleased with them) and many others.

## Mount Uhud

This mountain is located about 4-5 kilometres from Prophet's Masjid to the north of Medina, and is the mountain that the Prophet (PBUH) expressed his love for, saying, "This mountain loves us and we love it too." (Sahih Bukhari and Muslim) The battle of Uhud took place in the 3<sup>rd</sup> year of Hijri right in front of this mountain where Rasulullah (PBUH) suffered a wound and 70 of his Companions were martyred. All the martyrs were buried there. Fences are now set up around these graves. Within these fences, there rests the Prophet's Uncle Hamza, with Abdullah ibn Jahash and Mus'ab ibn Umair (may Allah be pleased with them). The Prophet used to visit this to pray for the martyrs.

## Masjid Quba

It is located about four kilometres from the Prophet's Masjid. This is the first Masjid to be built in Islamic history. When the Prophet migrated from Makkah to Medina, he stayed with the tribe of Banu Auf. During this time, the Prophet laid the foundation of Masjid Quba. Allah (SWT) described this Masjid as 'a Masjid built out of piety'. It is ranked fourth highest in merit after Masjid Haram, the Masjid of the Prophet and Masjid Al-Aqsa. Rasulullah (PBUH) used to walk or ride to Masjid Quba. Rasulullah (PBUH) gave the news that, "If someone comes out of his house into this Masjid to offer prayer, he will have a reward equal to the reward of an Umrah."

## **Masjid Al-Jumaa**

This Masjid holds the honour of being the first Masjid in Islamic history where the Prophet (PBUH) conducted the Jumaa prayer. It is located near Masjid Quba.

## **Masjid Al-Fath (Masjid al-Ahzab)**

This was originally built on a steep hillock on the west end of Jabal al-Sila'. In the Battle of Trench, when disbelievers collectively attacked Medina, the Prophet (PBUH) prayed to Allah in this masjid, and the Muslims emerged victorious finally. There were also many small mosques in Masjid al-Fathi's neighbourhood. Historically, these were the places where the Companions camped during the Battle of Trench. Umar ibn Abdul Aziz probably ordered to build the mosques there to preserve the history associated to the place and commemorate the bravery and courage of the Companions. This place also came to be known as Masajid Khamsa (the five masjids). Presently, there stands a magnificent Masjid known as Masjid al-Khandaq, and was built by the order of the Saudi Arabian government.

## **Masjid Al-Qiblatayn**

The command to change the direction of prayer came in the middle of Asr Salah. A Companion who had performed prayer with the Prophet (PBUH), thereafter, passed by a group of Ansar performing their Asr prayer facing Bait al-Maqdis. He informed them, while they were in prayer, that Allah reverted Ka'bah as the centre of the prayer. Hearing this, they turned to face Ka'bah while in the middle of their prayer. That is why it is named Masjid Al-Qiblatayn (The masjid with two centres). According to a few other sources,

the command to change the direction of the prayer was revealed in this Masjid during Asr-prayer.

### **Masjid Ubayy ibn Ka'b**

This Masjid stands next to Jannat al-Baqi. In this Masjid, Ubayy ibn Ka'b, who was famous for his melodious and soulful recitation of the Holy Qur'an, led the prayers there. Rasulullah (PBUH) used to come for prayers, as well as, to recite to Ubayy ibn Ka'b and to listen to his recitation of the Holy Quran.

## 18. Historical Places in Makkah

### The House of Allah

The Ka'bah is the house of Allah. Pilgrims circumambulate around it. It has the honour of being the first house (of Allah) ever built on the earth for mankind as Allah says, "The first house set up for the people is surely the one in Makkah having blessings and guidance for all the worlds." (Aal-`Imran) The house of Allah stands majestically in the centre of al-Masjid al-Haram. Muslims face towards it in their prayers forever. The circumambulation (tawaf) of the house of Allah continues during day and night except only at the time of five daily prayers. The height of the house of Allah is 14 meter and 12 meters in width on all four sides. Abdullah ibn Abbas reported that the Messenger of Allah (PBUH) said, 'Allah sends down 120 blessings on the Ka'ba every day. Sixty are claimed by the Pilgrims circumambulating around Ka'ba, 40 are received by the people offering prayers around it and 20 go to the onlookers.' The estimated time of doing seven circumambulation around Ka'ba is about thirty minutes if done from close quarters. And if a pilgrim circumambulates around it from far, it may take as long as two hours. During Hajj, it sometimes takes even more than that. It is recorded in a Hadith that the prayer done upon the first sight at the Ka'ba is responded by Allah. According to the prophetic tradition, the Ka'bah is cleaned and washed from inside annually.

## **The construction, renovations & reconstructions of the Ka'bah**

The Ka'ba has been reconstructed several times over so many centuries after its original construction.

1. The angels built it before the birth of Adam (PBUH).
2. Adam (PBUH) reconstructed it.
3. Shith (Seth) (PBUH) had it reconstructed again.
4. Ibrahim (PBUH) along with his son Ismail (PBUH) reconstructed it after centuries. This reconstruction of Ka'ba is historically significant and is mentioned in the Qur'an too. Allah says, "When Ibrahim was raising up the foundations of the House, along with Ismail (Ishmael) they supplicated: .Our Lord accept (this service) from us! Indeed, You - and You alone - are the All-Hearing, the All-Knowing!" (al-Baqarah: 127)
5. The reconstruction of Amaliqah.
6. The reconstruction of Jurhum. Note: Amaliqah and Jurhum are two ancient tribes of Arabia.
7. The reconstruction of Qusai (The great grandfather of the Messenger (PBUH) in the fifth generation before him).
8. The reconstruction of the Quraish. At the time of this reconstruction, the Prophet (PBUH) was 35 years of his age and he had the honour of placing the black stone back to its place.
9. Abdullah ibn Zubair (may Allah be pleased with him) took up the reconstruction of Ka'ba in 64 Hijri and placed Hateem into the part of the Ka'ba. He set the door near to the ground and got fixed another door on

the other side to make it convenient to enter from one and exit from the other according to the will of the Prophet (PBUH).

10. Hajjaj ibn Yusuf undid the changes made in the previous reconstruction by excluding Hateem, heightening one door and closing the other in 73 Hijri.
11. Sultan Ahmad Turki reconstructed the ceiling and renovated the walls in 1021 Hijri.
12. The flood demolished the walls of Ka'ba during the reign of Sultan Murad in 1039. He renovated the walls.
13. Shah Fahd bin Abd al-Aziz renovated the architecture in 1417.

## **The cover of the Ka'ba**

The house of Allah is the holiest building on earth and deserves utmost care and respect. Therefore it has been a tradition to drape the Ka'ba in a cover to make it look even more majestic and magnificent. According to historians, Ismail (PBUH) has the honour of being the first man to drape Ka'ba in a cover. After him, Adnan, the great grandfather of the Prophet (PBUH) up in the twentieth generation draped the Ka'ba in the cover. Following the same tradition, Tubba al-Himyari, the emperor of Yemen, draped Ka'ba in a new cover 700 years before the advent of Islam. The ritual continues even in the pre-Islamic Days of Ignorance. The Prophet (PBUH) put a brand new black cover made in Yemen on the building immediately after the conquest of Makkah. Abu Bakr al-Siddique (may Allah be pleased with him) replaced it with a white fabric. Umar and Uthman (may Allah be pleased with them) also carried out replacement of covers during their respective rules. The tradition then was continuously practiced all through the



reigns of Banu Umayyah (91 years) and Banu Abbas (almost 5 centuries). The colour remained either black or white. However, black became a permanent colour of the cover of Ka'ba after 575 Hijri. Later on, the Qur'anic verses started to be embroidered on the fabric of the cover. Currently, the ritual of changing the cover takes place every 9<sup>th</sup> of Dhul-al-Hijjah (ninth day of the month of Hajj). Previously, the dates of changing the covers have been Muharram 10, Ramadhan 27, Dhu-al-Hijja 8 or Dhu al-Hijja 10.

## Hateem

This constitutes a part of Ka'ba originally. When Quraish decided to rebuild the Ka'ba, they left out Hateem due to the lack of funds earned only through the legitimate means. Aisha (may Allah be pleased with her) reports that she once wished to perform prayer inside the Ka'ba. Rusulullah (PBUH) held her hand and took her into the Hateem and said, 'Whenever you feel like performing prayer inside the Ka'ba, perform prayer standing here. This is part of the house of Allah too. Your people (due to the lack of clean funds) raised the walls without the roof at the time of reconstruction of the Ka'ba.' As Hateem constitutes a part of the Ka'ba hence the Pilgrims have to circumambulate around the Ka'ba from outside the boundary of Hateem. The circumambulation is invalid if done inside. The spout for rainwater on one side of the roof of the Ka'ba is called *meezab al-rahma* (the spout of mercy).

## The black stone

The black stone embedded in the Ka'ba is the most valuable stone in the world. Had Allah not taken away its

light, it would have illuminated the whole world. The stone descended from the Heaven more white than milk but soaking the sins of visitors blackened it. Allah will resurrect the Black Stone with eyes to see and tongue to speak. It will spot those who kissed it properly and sincerely and speak for them. The kiss of the Black Stone or waving at it with hand marks the beginning and the completion of circumambulation.

## **Multazam**

The literal meaning of the Arabic word Multazam is 'a place to cling to'. The wall of the Ka'ba between the Black Stone and the door is called Multazam because the Prophet used to cling to this part and pray to Allah. The place brings quick response to the prayers.

## **Al-Rukn al-Yamani**

The third corner of the house of Allah is called al-Rukn al-Yamani. This corner eliminates sins. 70,000 angels are always stationed there. When a pilgrim stands there and says, 'Ya Rabb, give us best in the world and best in the hereafter and save us from the punishment of fire.' the angels call out Ameen.

## **The Station of Ibrahim**

It is the stone Ibrahim (AS) stood on while reconstructing the Ka'ba. It displays the imprints of the feet of Ibrahim (AS). For the Pilgrims, it remains on display in a crystal container with delicate brass screens around it. Just like the Black Stone, it came down from the Heaven. Allah extinguished its light or it would illuminate everything between the East and the West. After circumambulating

around the Ka'ba, it's advisable to offer two *rak'ahs* optional prayer behind Maqam of Ibrahim if conveniently possible. Allah recommends, 'Make from the Station of Ibrahim a place of prayer.'

## The Well of Zamzam

Allah bestowed Ismail (PBUH) with the water of Zamzam to quench his thirst in a scorching desert in the close radius of Ka'ba. It stands as a continuous miracle that although the millions and millions Pilgrims have been drinking from it and exporting it to the far off countries, the well refuses to dry up. The water of Zamzam is continuously supplied both in al-Masjid al-Haram and Masjid of the Prophet (PBUH). The water contains minerals and salts that cater to the nutritious and medicinal needs of human body. For the convenience of the Pilgrims circling around, the well has been covered from the above. However, the water is always available for Pilgrims to drink. It is good to say *alhamdulillah* and drink after reciting the following *dua*:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً وَرِزْقاً وَاسِعاً وَشِفَاءً مِنْ كُلِّ دَاءٍ

"O Allah, indeed I ask you for the beneficial knowledge, abundant sustenance and healing from all diseases."

The water of Zamzam is better consumed standing. Abdullah ibn Abbas (may Allah be pleased with them) said, 'once I offered the water of Zamzam to the Prophet (PBUH) and he stood up to drink it.' It is also desirable to sprinkle Zamzam on the head and the body. Rasulullah (PBUH) said that whatever intention the water of Zamzam is taken with, it serves the purpose. Similarly, the Prophet (PBUH) also said, 'The water of Zamzam serves as food for hungry and remedy for the sickness.' Ayesha (may Allah be pleased with her) used to take Zamzam (from

Makkah to Medina) and said that the Prophet (PBUH) carried it too.

## **Al-Masjid al-Haram**

The grandest Masjid in the history of Islam is situated in the centre of the Makkah city. In the heart of al-Masjid al-Haram, the Ka'ba fascinatingly stands on a place which all the Muslims face in their daily prayers all around the globe. The first Masjid to be built on the earth is al-Masjid al-Haram. In a hadith, Abuzar Ghifari (may Allah be pleased with him) said, 'I enquired the Prophet as to which Masjid was built first? 'al-Masjid al-Haram' he replied. 'Which one after that?' he asked. 'al-Masjid al-Aqsa', he replied again. 'What was the distance of time between (construction of) the two?' Abuzar asked. '40 years', said the Prophet (PBUH). The Prophet (PBUH) said, "Do not set out on a journey except for three mosques: Al-Masjid al-Haram, my Mosque, and the al-Masjid al-Aqsa." In another Hadith, the Prophet is reported to say, 'One prayer in my mosque is better than one thousand prayers in any other mosque except al-Masjid-al-Haram.'

## **Safa & Marwa**

Safa and Marwa were two small hills now almost levelled with the ground and air-conditioned corridors run through them for the convenient of the Pilgrims. Hajirah (AS) desperately ran from Safa to Marwa seven times in search of water for her thirsty son Ismail (AS). Between the two hills, there used to be a valley, wherefrom she could not see her son. That would make her quicken the pace to lay her eyes on her son. This sincere sacrifice received divine acknowledgment and as a reward Allah decreed all the male Pilgrims to replicate her running around to

commemorate her sacrifice. In consideration of the delicate body structure of female, Islam only obligated it for male Pilgrims. A round of running/hasty walking between the two hills measures 395 meters. Thus seven passes account to 2.75 kilometres. The ground floor normally remains more crowded than the upper floor. One of the signs of the Judgement Day will be the emergence of a beast out this hill that will speak like a human.

## Mina

Located about 4-5 kilometres out of Makkah, Mina is a huge valley spread between two mountains. The Pilgrims stay in the valley on 8, 10, 11, 12, and 13 Dhul-al-Hijja. A Masjid is also situated in Mina namely Masjid Khaif. Jamaraat, the place where Pilgrims stone the devil, is located in the neighbourhood of Masjid Khaif.

## Arafat

Arafat is a vast plain which lies at the distance of 10 kilometres from Mina. At one corner of Arafat, there stands a colossal Masjid named Nimrah. The Imam commences the sermon of Hajj in the Masjid immediately after forenoon (*zawaal* time) and leads the prayer of Zuhr and Asr respectively each with separate *iqamah*. The Prophet (PBUH) delivered his departing sermon here known as 'Sermon of Hajjat-al-wada'. The front portion of Masjid Nimrah lies outside the boundary of Arafat. Unlike Mina and Muzdalifa, Arafat is located outside the vicinity of Haram (hudood al-haram). The most important ritual of the pilgrimage takes place in Arafat as the Prophet said, 'The stay in Arafat is Hajj.' The period of stay in Arafat starts from morning until the sunset. Pilgrims who cannot make it to Arafat until the sunset but manage to arrive even a

minute before the daybreak, will not harm their Hajj. However, all such Pilgrims have to offer a sacrifice as penance to atone for the violation. The Prophet (PBUH) said, 'There is no other day on which Allah frees people from the Fire more than the day of Arafah. He comes close to those (people standing on Arafah), and then He reveals before His angels saying, 'What are these people seeking?' Similarly the Prophet (PBUH) also said, "Shaytan is not considered more abased or more cast out or more contemptible or more furious on any day than on the Day of Arafah other than the day of Badr. That is only because he sees the descent of the Mercy and Allah's forgiveness for grave sins". A hill stands in the plain of Arafat called 'Jabal al-Rahmah'. The Prophet stood by it, facing the direction of Ka'bah and prayed. However, no virtues has been recorded for ascending the hill in the Hadiths. Instead, the prayer standing by the hill or anywhere in the plain of Arafat is commendable.

## Muzdalifah

The Pilgrims leave Arafat shortly after sunset on Dhul-al-Hijja 9 for overnight stay at Muzdalifah and they perform the prayer of Maghrib and Isha together. After the prayer of Fajr, they stand facing the direction of the Ka'bah and make prayers. Allah said, "Later, when you flow down from Arafat, recite the name of Allah near al-Mashar al-Haram (the Sacred Monument)." There is a Masjid called Mashar al-Haram. Muzdalifah is located at about 3-4 kilometres distance from Mina.

## Valley of Muhassir

Located between Mina and Muzdalifah, the valley of Muhassir is the site where Allah destroyed the army of

Abraham marching with the intention of demolishing the House of Allah. According to the teachings of the Prophet, the *wayfarers* should hasten in walking through this valley.

## Jamarat

The famous site in Mina where three pillars are erected to demarcate the exact location. Following the command of Allah, the way of the Prophet (PBUH) and to commemorate the act of Ibrahim (PBUH), the Muslims fling stone pebbles at the three *jamrahs* (the symbols of Shaitan). The one closer to Masjid Khaif is called *jamrha oola*, the second is called *jamrah thaniya* and the last one in the direction of Makkah is called *jamrah uqbah* or *jamrah kubra*. It happened at these three places that Shaitan tried to tempt Ibrahim against the will of Allah and Ibrahim (AS) flung pebbles at him. Allah obligated on the Pilgrims to replicate it every year in commemoration of Ibrahim's (AS) faith. The Pilgrims fling pebbles at the symbols of Shaitan symbolically expressing their distaste with him. *Rami* (throwing pebbles at *Jamrahs*) is one of the required rituals of the Hajj. It is obligatory to exercise Rami on 10, 11 and 12 Dhu-al-Hijja (49 pebbles in total). However, the *Rami* (21 pebbles) on the 13<sup>th</sup> of the month is optional.

## The birthplace of the Prophet (PBUH)

Located next to Marwa, it is the place where the last Prophet of Allah (PBUH) was born. A library has been built over this holy piece of land.

## The cave Thaur

Located near the peak of the Mount Thaur at 4 kilometres distance from Makkah after about a mile of stony

ascension, this is the cave where the Prophet (PBUH) along with his Companion Abu Bakr al-Siddique (may Allah be pleased with him) took refuge just before the migration to Medina.

### The cave Hira

In this holy cave, the revelation of the Quran commenced. The first few verses of Surat al-Alaq were revealed in there. The cave runs into the mount Noor which is located on the main road running from Makkah to Mina at a distance of 4 kilometres from al-Masjid al-Haram. Its approximate height is 2000 feet.

### Jannat al-Muallaa

The cemetery of Makkah where rest the likes of the Mother of the Believers Khadijah (may Allah be pleased with her) and many other personalities of great spiritual and academic ranks.

### Masjid Ayesha (may Allah be pleased with her)

The area between *Miqat* and Haram is called *Hill* (the area of non-prohibition). A pilgrim can cut the self-grown hedges and trees plus he is allowed to hunt the animals there too. The nearest place of non-prohibition from Haram is Tan'eem almost seven and a half kilometres away from al-Masjid al-Haram. Incidentally, this is also the place where Ayesha (may Allah be pleased with her) changed into *Ihram* with intention of Umrah after successfully performing Hajj. A grand Masjid stands there now which is named after her. The whole neighbourhood is now called Masjid Aisha owing to the Masjid. When a resident of



Makkah intends to perform Umrah, he goes out of the vicinity of Haram usually to Masjid Ayesha to change into *Ihram*.

## 19. Performing ‘Umrah’ More than Once in a Single Journey

It is Sunnah to perform ‘Umrah at least once in a lifetime for a person capable (physically and financially) to do so while performing more than once remains a desirable act (mustahabb). The Messenger of Allah (PBUH) came to perform ‘Umrah four times during the Madinan period. A number of virtues have been reported from the Messenger of Allah (PBUH) in several narrations of which two are as follows:

- *“An ‘Umrah to another ‘Umrah will be redemption of sins (minor) for whatever occurs between them and the reward of Hajj Mabroor (the one accepted by Allah) is nothing except Paradise.” (Reported by Bukhari and Muslim)*
- *“Frequently perform Hajj and ‘Umrah, because they certainly remove poverty and sins as fire separates the impurities from iron, gold and silver.” (Reported by Tirmidhi and Ibne Majah).*

People visiting Makkah from Indian, Pakistan or Riyadh avail the opportunity to perform ‘Umrah more than once if possible while there are people who disapprove doing more than one ‘Umrah in a single journey arguing that the Messenger of Allah (PBUH) never performed more than one ‘Umrah in a single journey. On the other hand, the Messenger of Allah (PBUH) emphatically urged people to perform ‘Umrah time after time as you have seen in the narrations mentioned above. Moreover, there is no fixed time for performing ‘Umrah. One is allowed to do ‘Umrah

as many times as one wishes during the whole year except for the five days of Hajj ranging from 9<sup>th</sup> to 13<sup>th</sup> DhulHijjah in which it is disliked (makrooh) to perform 'Umrah as mentioned in a hadith reported by Baihaqi from Ayesha (RA). Disapproval of performing more than one 'Umrah during a visit will be unjustifiable without any religious evidence accompanying it which, as you know, is not available in the entire collection of hadith; a mere argument that the Prophet (PBUH) did not do it is not enough. For instance, the Messenger of Allah (PBUH) never performed 'Umrah during the auspicious month of Ramadan. He, however, mentioned the virtues of performing 'Umrah in Ramadan when he came to know about certain compulsion of a female Companion as recorded by Bukhari and Muslim. Yet all the scholars and jurists unanimously agree that the virtues of performing 'Umrah in Ramadan as mentioned by the Prophet (PBUH) on some particular occasion for a particular woman apply to all human beings till the Last Day although he himself did not perform Umrah in Ramadan.

- Ibn 'Abbas (RA) narrated that when the Prophet (PBUH) returned after performing his Hajj, he asked Umm Sinan Al-Ansari, "What did forbid you to perform Hajj?" She replied, "Father of so-and-so (i.e. her husband) had two camels and he performed Hajj on one of them, and the second is used for the irrigation of our land." The Prophet said (to her), "Perform 'Umrah in the month of Ramadan, as it is equivalent to Hajj (in reward)." The hadith has been reported by Bukhari. Muslim also reported the same and it says in

the end “It is equivalent to a Hajj performed with me (in reward).”

**Explanation:** One is allowed to perform ‘Umrah more than once during a journey in the same way one is allowed to come for performing ‘Umrah in each Ramadan. It is, however, more desirable to follow up Tawaf than perform ‘Umrah again and again. People who do ‘Umrah more than once should have their heads shaved or their hair cut. It is not necessary for those intending to follow up ‘Umrah to wash or change their *ihram*. Such a person, however, must go out of the bounds of Haram to the Hill area like the residents of Makkah do. The adjoining Hill area is Tan'im where the mother of the Believers Ayesha (RA) went after performing Hajj to put on her *ihram* for ‘Umrah in accordance with the teachings of the Messenger of Allah (PBUH). It is the very place where Masjid-e-Ayesha is situated nowadays.

## **20. Some important points concerning Wuquf at Muzdalifah**

The ritual of Wuquf (stay) at Muzdalifah is one of the obligatory acts of Hajj, which if missed will incur a Dam (atonement). Wuquf signifies staying the night that follows the 9<sup>th</sup> day of Dhul-Hijjah at Muzdalifah and supplicating there for some time after having performed the Fajr Salah facing direction of the Qiblah. If a person arrives at Muzdalifah before dawn and catches the Fajr Salah there, it will suffice him and no Dam will be required. But it goes against the Sunnah of the Prophet (PBUH) to intentionally do so. The women, the sick and the weak pilgrims, however, may depart from Muzdalifah to Mina after midnight; it will incur no Dam upon them.

When departing from Arafat for Mina after sunset on 9<sup>th</sup> Dhul-Hijjah, the pilgrims should keep in mind that Muzdalifah does not start just where Mina ends; there is a distance of about 6-7 km between the borders of the both. To mark the beginning and end of borders of each place, signs of different colours have been erected for the guidance of the pilgrims. It has been seen over the years that a good number of the pilgrims stay nightlong before the area begins mistaking it to be area for Muzdalifah. A great number of them even spend the night on the road and thus besides causing troubles for the other pilgrims on the way actually miss the ritual. We have also observed that some agents bring the pilgrims under their care to the Mina tents even before midnight while the Messenger of Allah (PBUH) has only allowed the old and the women to

leave for Mina and that is too after staying there till midnight. What is more appalling is that even the volunteers and the guides appointed by the management usually are not seen there to guide people while they need them the most. But surprisingly, there are a number of volunteers to enthusiastically help the pilgrims in Mina.

The pilgrims who travel the distance between Arafat and Muzdalifah, the train brings them to the plain of Muzdalifah but due to shortage of time a good many number of people take other vehicles or walk on foot to reach Muzdalifah though it is not an easy journey either way. Those who walk on foot feel exhausted and then finding it difficult to go through the crowd halt long before the area of Muzdalifah begins. Then the milling crowd makes it nearly impossible to pass through. All the pilgrims should, therefore, take care of performing the ritual of Wuquf in the prescribed manner or else Dam will be required of them.

## Things to do after reaching Muzdalifah

1. Perform Maghrib and 'Isha' both the prayers combined in Isha' time. The method is: first offer the three Rak'ahs of Maghrib Salah along with Adhan and Iqamah, and then immediately stand to offer 'Isha', four Rak'ahs if Muqim or two if Musafir, without offering the Sunnah prayers after Maghrib. One may perform the Sunnah prayers after having completed the obligatory Isha' Salah but one should not offer any Sunnah or Nafil prayer in between them. Congregation (Jama'ah) is not required for combining the prayers; whether performing in congregation or praying alone, one should combine them in the stipulated manner in the Isha' time.

2. Remember Allah, chant Talbiyah, recite the Qur'an, repent, seek forgiveness and supplicate as much as you can, availing the blessed night. Allah the Exalted said: **"But when you depart from 'Arafat, remember Allah at al- Mash'ar al-Haram."** (2:192) Sleep for a while for it is also proven by the Hadīth.
3. Pray the Farz and Sunnah Rak'ahs of Fajr Salah at dawn, and then stand facing direction of the Qiblah and pray excessively raising your hands. This is called Waquf at Muzdalifah- an obligatory ritual of Hajj.
4. When leaving for Mina, pick up pebbles the size of big grams but it is, however, not necessary to pick up all the required number of pebbles from Muzdalifah; one may pick them from Mina as well.

### Some clarifications:

- One may stay anywhere in the plain of Muzdalifah. The noble Prophet (PBUH) however, had stayed near Al-Mash'ar al-Haram (the current location of the Masjid). But staying anywhere within the plain is enough.
- If a person arrives at Muzdalifah just before the True Dawn (subh sadīq) and performs Fajr there, he will be regarded to have performed the obligation of Wuquf and no Dam will be required of him. But coming to Muzdalifah deliberately so late is Makruh (disliked).
- If a person leaves for Muzdalifah from Mina without a valid excuse will have to offer a Dam.
- It is obligatory to spend the night in Muzdalifah and then perform the ritual of Wuquf after Fajr Salah. The women, the sick and the weak, however, are allowed

to leave for Mina after midnight; it will incur no Dam on their part.

- It is not valid to perform Maghrib or Maghrib and Isha' both on the way while heading Muzdalifah from Arafat. One should perform them both only after reaching Muzdalifah in the time of Isha' Salah.
- It is not valid to pick pebbles just after reaching Muzdalifah before performing the Maghrib and 'Isha' prayers. One should first offer both the prayers combined in Isha' time.
- Some pilgrims seem to be in hurry to perform Fajr Salah on 10<sup>th</sup> Dhul-Hijjah in Muzdalifah so much that they stand to perform it without having ascertained proper direction of the Qiblah that invalidates their prayer. One should offer Fajr only after the time has entered and should ascertain the direction of the Qiblah before standing to pray.
- Just like it is done in Arafat, one should stand to supplicate to Allah excessively facing direction of the Ka'ba with both hands raised. Most people neglect this important aspect of Wuquf.
- Due to lack of space and growing number of the pilgrims, tents have been erected in Muzdalifa as well besides those in Mina that accommodate a number of pilgrims. It is Sunnah and not Wajib (obligatory) to spend night during 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> Dhul-Hijjah in Mina. Hence, if one is allocated a tent in Muzdalifah, one may spend night in Muzdalifah during the days to stay in Mina.



The pilgrims allocated tents in Muzdalifah stay overnight in their tents after returning from Arafat. Though one may do so as per the Shari'ah, but one should spend the night in the open instead, following example of the Messenger of Allah (PBUH).

## 21. The Excellence of Dying in the Sacred Precincts of Makkah and Medina

Abdullah ibn 'Abbas (may Allah be pleased with them) narrated: **"While a man was at 'Arafat (for Hajj) with Allah's Apostle (PBUH) he fell down from his Mount and broke his neck (and died). So Allah's Apostle (PBUH) said, "Wash him with water and cider (Ber) and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying 'Labbaik."** (Bukhari and Muslim)

Allah will resurrect a man who dies in the state of Ihram to perform Hajj while he will be reciting Talbiyah so as to show that the person died as a pilgrim in the same manner a martyr will be resurrected while blood will be oozing from his wounds to that his very appearance would identify him as a martyr. In view of other narrations in this regard, it may, however, be asserted that if a person dies after having entered Ihram for performing Umrah, he/she will also receive the same honour in sha Allah.

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: **"Whoever goes out for the Hajj pilgrimage and dies, then the reward of Hajj will be written for him until the Day of Resurrection. Whoever goes out for the Umrah pilgrimage and dies, then the reward of Umrah will be written for him until the Day of Resurrection. Whoever goes out for military service and dies, then the reward of military service will be written for him until the Day of Resurrection."**(Ibn Majah)

The Messenger of Allah (PBUH) said: **“Whoever dies in either of the two sanctuaries (of Makkah and Medina) will be resurrected in peace on the Day of Judgment and whosoever visits Medina expecting reward will be my neighbour on the Day of Judgment.”** (Sho’ab al-Iman by al-Baihaqi) Though authenticity of the narration is criticized by some scholars yet we do hope that all those who lost their life in the recent crane accident will surely be in peace on the Day of Judgment and will be granted abode in Jannat al-Firdous.

Abdullah ibn’Umar (may Allah be pleased with them) reported from the Messenger of Allah (PBUH) that he said: **“Whoever can manage to die in Medina, let him die there, for I will intercede for whoever dies there.”**

## Author's Introduction

Dr. Mohammad Najeeb Qasmi is an alumnus of Darul Uloom Deoband and Jamia Millia Islamia, New Delhi. Beside hundreds of short Islamic articles that he keeps contributing to various websites, daily newspapers and monthly magazines, he has authored so far 16 books in Urdu and his 14 books have been translated into English & Hindi. He also organizes Hajj Orientation programme once in a year at Riyadh, Saudi Arabia to provide accurate guidance to the pilgrims.

He belongs to an educated family of Sambhal, UP, India. His grandfather Maulana Mohammad Ismail Sambhali was a freedom fighter and a renowned scholar of *Hadith*. He taught *Bukhari* for 17 years in different institutes of India, whereas his maternal grandfather Mufti Musharraf Hussain worked in various Madaris in India as chief Mufti and *Muhaddith*.

After completing Islamic studies and theology at Darul Uloom Deoband in 1994, Dr. Najeeb Qasmi joined Jamia Millia Islamia University (JMI), New Delhi where he graduated in Arabic and two courses of translation (Arabic into Eng & Vice Versa). He also completed MA in Arabic from Delhi University (DU).

Dr. Mohammad Najeeb Qasmi has been awarded PhD from JMI in 2014 on the topic **الجوانب الأدبية والبلاغية والجمالية النبوي من الصحيحين في الحديث** under the supervision of Prof. Shafiq Ahmad Khan Nadwi & Prof. R. I. Faynan. Dr. Najeeb Qasmi has been working in Riyadh since 1999.

The mobile application ([Deen-e-Islam](#)) of his website ([www.najeebqasmi.com](http://www.najeebqasmi.com)) is spreading the message of Islam in Urdu, Hindi & English languages. This App is a collection of his 200 articles on different topics, 100 speeches and seven books. This App is available in Play Store as well as Apple Store which can be easily downloaded to a supporting device within 2 minutes even in urban and rural areas of India & Pakistan.

A similar App for Hajj and Umrah ([Hajj-e-Mabroor](#)) is also launched. All the issues related to Hajj and Umrah are presented through this App in Urdu, English and Hindi. Once the App is installed, pilgrims will no longer need to carry books of Hajj and Umrah. They can get information using that App and perform their Hajj or Umrah in Sunnah way. The App includes nine speeches, a presentation on how to perform Hajj and Umrah and 23 articles. If App is installed in the mobile phone, pilgrims can use it while being in Makkah, Mina, Muzdalfah and Arafat.

Various famous Ulamas of Indo-Pak, religious institutions and professors of several universities have also recommended to use both Apps (First Islamic mobile Apps of the world in three languages) by writing testimonials in favour of it.

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# AUTHOR'S BOOKS



## IN URDU LANGUAGE:

حج مبرور، مختصر حج مبرور، حی علی الصلاة، عمرہ کا طریقہ، تحفہ رمضان، معلومات قرآن، اصلاحی مضامین جلد ۱،  
اصلاحی مضامین جلد ۲، قرآن وحدیث: شریعت کے دواہم ماخذ، سیرت النبی ﷺ کے چند پہلو،  
زکوٰۃ وصدقات کے مسائل، فیملی مسائل، حقوق انسان اور معاملات، تاریخ کی چند اہم شخصیات، علم و ذکر

## IN ENGLISH LANGUAGE:

Quran & Hadith - Main Sources of Islamic Ideology  
Diverse Aspects of Seerat-un-Nabi  
Come to Prayer, Come to Success  
Ramadan - A Gift from the Creator  
Guidance Regarding Zakat & Sadaqaat  
A Concise Hajj Guide  
Hajj & Umrah Guide  
How to perform Umrah?  
Family Affairs in the Light of Quran & Hadith  
Rights of People & their Dealings  
Important Persons & Places in the History  
An Anthology of Reformative Essays  
Knowledge and Remembrance

## IN HINDI LANGUAGE:

کوران اور ہدیہ - اسلامی آئیڈیالوجی کے مین سورس  
سیرت النبی کے مختلف پہلو  
نماز کے لیے آؤ، سफलता के लिए आओ  
رمजान - اللہ کا ایک उपहार  
زکات اور صدقات کے بارے میں गाइडेंस  
हज और उमराह गाइड  
मुख्तसर हज्जे मबरूर  
उमरह का तरीका  
पारवारिक मामले कुरान और हदीस की रोशनी में  
लोगों के अधिकार और उनके मामलात  
महत्वपूर्ण व्यक्ति और स्थान  
सुधारात्मक निबंध का एक संकलन  
इल्म और जिक्र



First Islamic Mobile Apps of the world in 3 languages  
(Urdu, Eng. & Hindi) in iPhone & Android by Dr. Mohammad Najeeb Qasmi

DEEN-E-ISLAM

HAJJ-E-MABROOR